BOOK OF RITUALS

Kulapati
E. KRISHNAMACHARYA

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Kulapati E. KRISHNAMACHARYA

PREFACE

Once again there is a call from my spiritual colleagues, Albert Sassi and Elizabeth Warnon to compose a concise treatise on the Rituals of the Wisdom Religion. The scope of the present work is to explain the nature and the symbolism of the Ritualistic Key to the Wisdom. The work deals with the sacramental value of initiations and the changes brought upon the student thereby. One of the main attempts of the author is to prove that the content of the initiation rituals belonging to many religions and orders remains the same throughout and that the common content is expressed through many forms, symbols and allegories throughout the centuries. The dawn of the science of rituals is traced to the dawn of man on this earth and this is because the dawn of man itself is the result of an organised ritual of the unseen forces of nature ever at work. Hence the necessity of such a branch of science is inevitable and the attempt needs no apology.

The main scheme and the content of the book belong to my Guru but the author stands responsible for anything proposed in the book. In all humility the work is submitted as an offering to the divine light of the human perception of the readers and there ends the attempt.

As soon as I received the call to write this book I invited my spiritual student Y. V. Raghava Rao to get the book typed. Since the time was insufficient I dictated the book directly for typing. The book was started on 15th April 1967 and finished on 27th April 1967. My thanks are due to Mr. Albert Sassi and Elizabeth Warnon for inducing me to compose this book. My thanks are also due to Mr. Y.V. Raghava Rao for the great pains he took in getting my oral version typed.

E. KRISHNAMACHARYA

Waltair,
27th April 1967

DEDICATED TO



SRI KANCHARLA RAMACHANDRA RAO
in whom the Trust found a good friend,
a kind heart and a nature
which is soft and divine.
The W. T. T. is one with him wherever he is.

— THE WORLD TEACHER TRUST

CONTENTS

The Science of Rituals - its purpose

There is a practical key to the theoretical side of wisdom. Without this key the whole theory remains a fine speculation. The expected core of wisdom is not realised without the practical approach. The life of man is an externalization of the principles that are dormant in him. Man lives mentally in the phenominal world with the guidance of his supra-conscious planes which work in him and guide him through his nature. This nature includes man's instincts, reflexes and emotions which make up his behaviour. This plane of nature is not exposed to the individual consciousness of man's mind in the majority of the people on earth. Man thinks that he is reasonable; he believes that he is after truth, happiness and realization of what he feels unrealized. But the reasoning of man is bound by his own nature, which guides him and makes him respond to himself and the environment only in terms of his present stage in evolution. This is true as much with individuals as it is with society, nations and races.

A proper analysis of oneself enables man to understand that his nature (the source of his behaviour) cannot be easily approached or mastered. Any amount of knowledge in any number of

branches—sciences, arts, politics, economics, soci logy, religion etc. cannot allow him to achie the above said step of getting at the mastery his own nature. The whole activity of the univer has its genuine secret within itself as an essenc Man is also made up of the same essence. B in between man and the universe there is one own nature which receives impressions that a his own and not genuine. However imperson they may be, the impressions of man are bour to be " the substituted secrets " of the genuine on that exist as eternal truths in the splendour the creation. The subjective consciousness substituted by the awakening of every Cosm through the process of creation. It is still sul stituted by the plurality of the phenomena th build the universes in general and solar systen in particular. So the substitutions in the lev of the individual man on this earth are man It is the duty of man (it is rather the inn urge of man) to go higher up to the more and mo original levels of creation by resubstituting. T this there is the impediment of his own natu which works hitherto as his own protective shel

Here comes the necessity of crossing one's ow nature only to enter into a wider nature which serv as the background. Such a crossing of a seri of natures serving as layers of veils requires 'doin and not 'knowing' or 'studying'. Man is doin something always according to his own natu and as instigated by his own nature. Such doing is not useful for the present purpose. Ther is a way of doing certain things in a certai

manner which enables man to cross his own nature. This presupposes a science of doing things and that science is the "Science of Rituals".

A ritual works as a sacrament to change and broaden the nature of man. This science of sacramental workings is imparted to man by the higher nature and it is always there existing as a branch of the impersonal wisdom of the universe. From time to time man rises to this impersonal level to gather a part of the ritualistic wisdom. It is later followed and practised by a set of people and is gradually clothed in the various religious allegories. Thus we find that all the major religions of man including the most ancient (Pre-Vedic, Vedic and early Buddhistic religions) religious schools contain their own set of rituals and the ritualistic sciences. A careful study of the common essence of the rituals needs no apology because it goes a long way in aiding man to cross his own nature.

Whenever man works anything against his own environment, there is the origin of evil, sin, sorrow and suffering. By a curative process the bitter experience one gathers makes him rectify and enter into a more correct working. Thus gradually man is trained to tune himself with the workings of nature around him. In other words his nature is gradually replaced by the nature of his nation, race, planet and the solar system. The more a man attunes himself to a broader nature, the more his work is universalised or ritualised. For this the science of rituals teaches us to understand the activity of the creation and

try to imitate its work. When a part or the wh(of creation is understood as a mystery in a limit scale, it serves as a ritual and it will have a defin: sacramental value upon him. By this we can unders1 nd the reason why the various rituals of worl religions are in the form of dramatised versions wi the creative forces as characters. The sun, the mo(and the planets show a wonderful order and precisi(in their movement and behaviour. The properties space (geometrical, numerical and physical) follow definite order. The whole creation is a well-knit pl: of a series of chain actions. The whole successi(contains a drama, a mystery play, which is imitat(successfully by the experienced ritualist. The char: cters in the rituals include the planetary consciou ness, the dawn, the dusk, the noon and the midnigl and such like. This is because they are the builde: of the universe and they form the primary symbo for man to speculate in the light of his sacr: mental changes.

The role of Symbolism in Rituals

Symbolism rules the objective experience of man. The whole life activity is expressed as an allegory of the hidden cause. This cause (which is the creative urge of the innermost consciousness) is concealed in the created state of things around man. Hence to a ritualist every objective phenomenon of creation whether primary or secondary will serve as a symbol concealing truth in its very nature. The subjective truth is concealed in every thing by its representative value and is revealed through the activity of the living being that works as an allegory. Thus every incident happening on the physical plane is an allegory of truth. Historical incidents and the cycles of evolution also serve as the allegories of the hidden truth which is concealed in the subjectivity of man. Every living being is an observer forming his own centre with its own horizon as the circumference and the rest of the objective world in between. This is the reason why the symbol of the Circle with its centre located '⊙' has become the oldest symbol of worshipping by all ritualistic religions. In a mystic piece of architecture described in the splendour of the ever-unfolding-bird (Suparna) with his centre everywhere and circumference nowhere, we find a question and an answer in Rig Veda. The question is "I question: where is the centre of this creation?". The answer

is: "Here is the centre of creation", 'here' meaning the consciousness of a created entity. Every created being has its own centre and its horizon as the circumference. Here the centre and circumference are but the two points of a compass that are relative to one another. The fixed point is the centre and the movable point is the circumference. It is to be remembered that these two points are ever interchangeable. These two are concealed under the two arms of the square (the objective splendour of the creation which forms the mind and matter). Hence the square concealed in the two points of the compass, forms the starting symbol of every ritualist who enters into life as an "Entered Apprentice". The whole space is an unbound subjectivity to itself but it is a globe relative to an observer. The apparent dawn of the objective universe is in fact the dawn of the observer. Hence the dawn as a symbol is a substituted secret whereas the dawn of the observer is a genuine secret. Similarly the sun-rise and the sunset exist to an observer relative to his span and position. For this reason many rituals include the symbolic East and West as the two guiding angels of man (these two symbols are called Mitra-Varuna on the cosmic plane, Aswins (Twins) on the plane of manifestation, sunrise and sunset on the solar plane, beginning and ending of the day on the terrestrial plane and awakening and sleep (birth and death) on the anthropomorphic plane. The whole day is taken as a pattern for a ritual. The symbolic journey of the sun around our earth during the diurnal motion of the earth is taken as a path described in the pilgrimage of the evolving

soul. The upper half of the circle is called the Golden Mug and the lower half-the Silver Mug. Here Golden means Solar and Silver means Lunar which will be fully explained later. These two mugs contain the sap of the experience of man (called Soma Juice in the Vedas). The sun appears to fly from east to west while the man on earth is travelling from west to east. Hence the quest of man for truth is described as his journey from the west in quest of light. Again the upper half of the circle represents the illumination side of man's consciousness while the lower half represents the merged-earth (the subconscious and the supra-conscious planes of man). The upward journey of man from west to east is symbolised to represent the training for perfection in the known levels while his journey from east to west along the lower half represents his descending down into the hidden treasures. Such are the symbols of the ritualist in short. From this we can know that the symbolism of a true ritualist does not include any man-made symbols like the script of any language. Man made symbols are never universal and they confine to a group of people having a common understanding. The universal symbols form the language of the gods to be deciphered by man. They are the archetypes of the universal phenomena and they give man instructions through the "universal alphabet." This alphabet includes number, shape, sound, colour, smell, taste, touch and the thought of man. All these exist as concealed properties (Sadhyas) and are revealed to the observer (when they manifest as Siddhas). In both of these states they exist as creative intelligences (Devas). They

form the primary alphabet of the ritualist and aid him to have the sacramental fitness to realise himself (around himself). The linking principle of man with his dawn and dusk forms his radius and the diameter within his objective circle. The relationship is then worked out in the form of his process of realization (which is his evolution from atom to man). This is expressed by a numerical ratio called "Pi". Hence the ritualists worship "Pi" as the universal consciousness entering into man. It is also represented by the glyph that denotes the two legged entity (man) bearing the wisdom on his shoulders ($\overset{\circ}{\Pi}$). Like this we find that all the ritualistic symbols of man are pre-historic and they represent the culmination of a branch of formulated wisdom. The story of the evolution of space into a solar system and the evolution of an atom into a man also are taken as two grand dramas or mystery plays that are enacted by the ritualist as exquisite pieces of rituals. Even the historical stories of a predominant nature are visualised in the ultimate fitness of the universal phenomena. Their place is located in the periodical occurrences in nature and incorporated in books called Puranas. It is for us to get ourselves familiarised with the nature of the above said symbols and many such like some of which will be divulged through (the course of) this book. If such books are studied in their literary or historic aspects only, the study is bound to be partial and as such fails to give the full import intended by their authors who happened to be the great seers.

Before we go into a detailed study of the various rituals, let us try to understand the various methods of classifying the rituals. The terms "operative" and "speculative" are in vogue, among the many modern ritualistic schools and especially of those belonging to the Masonic Order. By "operative rituals" they mean that the one type belongs to the practical conducting of rituals without going very much into the deeper study of their significance. This is because they are effective by practical application irrespective of the rationalistic approach. The sacramental value of any ritual depends upon the proper conducting and the team work, and the intellectual levels of approach has nothing to do with the energy produced on the effect obtained. What is required is only a consistent faith and a training to reach perfection in conducting the rituals. The speculative rituals have everything to do with the understanding of those rituals. A student is expected to think out and work out the symbolism of a ritual from his own point of view and self-expression. For this reason some of the ritualists are of opinion that there should not be much explanation and literature dealing with the significance. However great the speculative theory may be, it is bound to be an understanding

of a single person which must necessarily b different from that of another. The ritul bein the same to all, every person is expected to evolv his own approach to divulge the symbolism an know the science of building and the composit effect of the ritual that is figuratively called th Building of the Temple. This is quite in doin with the life of a man. Every man lives to wor out his own path of solving the world problem and his own problems. However, there is a positiv need to have a speculative explanation of the variou parts of the ritual by a more experienced brothe for the primary guidance of the novice to becom a real "Entered Apprentice" in the sacramenta sense. For this, there is a piece of architectur from time to time by an experienced Director o Ceremonies. The attempt should be only to rea a short passage containing simple non-technica explanation of the mystic side, in a lucid styl

The fact is that an entered ritualist has t complete and perfect the operative side of an ritual when his mind begins to ponder over th import of the ritual. Then only the details ar worked out in a synthetic way, a way in whic the outline or the unity of a ritual is not lost i the mind of the student. Any mind cannot but reac to any piece of work one repeatedly does in trained manner. The training is bound to rous the curiosity of the mind and make the mind t enter into the concealed mystic side of what h is conducting. This is what is exactly required an this is the only activity that leads the studen from his human exterior to his divine interio

through the veils of his own nature growing less and less dense and more subtle until the iridescent veil is also pierced through.

There is a still more deeper explanation of the terms speculative and operative and the explanation deals with the esoteric side of man. All the normal life activity of man which is not of a sacramental value is called operative. It includes the temporal and ephemeral problems of man trying to work out his own karma– the problem of discharging his own duties towards his parents, wife and children, his superiors, inferiors, friends, associates and enemies, and also his duties towards his fellow-animals, plants and his environment. A non-ritualist who is an ordinary man is bound to create new waves of Karma through his instincts, reflexes, emotions and thoughts while performing the above said duties. At this stage if a man takes to conduct certain rituals there will be a change in his attitude. This change gradually replaces his idea of burden and responsibility towards his own work by a nobler idea of an impersonal duty. Gradually life ceases to be a problem and begins to become active as a mystery play. Hitherto he is said to have conducted the operative rituals in life and henceforth he is entering into the speculative side of the very same ritual. In the former stage it was his work and his Karma. In the latter stage it becomes the work and the Krama of the family, the race, the planet, the solar system and the cosmos. In the former stage he had an incentive (Sankalpa or conditioned incentive) to do his work. In the latter stage he will have only his sense of duty according to the already

existing plan (Kalpa). In the former stage his mind is engaged in the fourfold attitude of acting: his duty, his motive, his results of wages and his happiness (termed in Sanskrit as Dharma, Artha, Kama and Moksha, the four Purusharthas). In the latter stage the whole activity becomes one where the means and the end merge in the one great motive force called the ritual of life (Yagnārtha). This is the intended explanation of the Masters of Wisdom about the Operative and Speculative aspects of the rituals. The difference is mainly that which is marked in the stages of the student while he undergoes the required spiritual evolution. It deals mainly with the activity of the externalization of man's principles to realise the principles of the guiding Hierarchy of Mankind to meet the needs of the planet through the gate-way of Shamballa. In fact, this ritualistic approach is an inevitable process in the syllabus which prepares the student to have the required fitness to receive and co-operate with the work of "the Avatar of Synthesis, who is to come".

Here it is not out of place to mention a few words about the explanation of the two big columns at the entrance gate of the ritualistic temple. In fact, this explanation finds a place among the externalization of the zodiacal mysteries, and the phenomena of the Hierarchy through the influence of two Great Stars "Castor" and "Polux" which belong to the constellation of Gemini. These two stars are the two great Suns who are much ahead of our Solar System in their evolution. They are among the spiritual guides of all the beings of our Solar System. They

govern the vocal chords of every individual and it is the duty of the student to identify the activities of his vocal chords with the sacred mission of the two above said guiding srars. The function of those stars is "to establish" the beings "in strength" and the vocal chords of the student should be trained to attune the self-expression (externalization of the word) through the medium of sound (the province of Jupiter and Uranus). This is done by the aid of "the tongue of good report" secured by the student. His tongue should always be of good report. He should submit his power of judgment to the power of the Almighty. Expressing opinions and passing judgments about others should be vocally and mentally stopped. Then the student is allowed to enter through the gateway (the gateway from objectivity into the objective universe) between the two columns. At every step caution touches his consciousness as a prick of sword, and fearlessness makes him proceed uniformly and works as a noose to prevent the student from receding backwards in his spiritual evolution. Of course this aspect of the temple symbolism will be once again touched in the Chapter dealing with the Zodiacal Mysteries wherein some other parts of the temple and the implements of the ritual are explained.

World Rituals - Classification

Now we prpose to group the world rituals under different headings to have a systematic study. The first system of classification runs thus :

1. Vedic Rituals. 2. Kabalistic or Jewish Rituals.
3. Masonic Order of Rituals. 4. Agamic Rituals.
5. The Greater Mysteries. 6. The Lesser Mysteries.

Before entering into the details of each of these varieties the reader should remember that there is a twofold significance to each and every ritual. There is the cosmic and the anthropomorphic applications intended. The details of every ritual should be realised externally as well as internally. For example, the animal sacrifices of Vedic, Egyptian and the Levite Rituals are intended to conduct either externally or internally. In the external application an animal is brought and its physical flesh and blood are used for the atonement. Whereas the same ritual can be conducted with an image which is a symbol of an animal or even the meditation upon the amimal in all its nature. These two types of the same ritual are called respectively the objective ritual (Bahiryāga) and the subjective ritual (Antaryāga). These deal with the operative and the speculative side once again. Since man has crossed the consciousness of all the living beings on this earth

during his course of evolution his consciousness contains the association (Vasanas) of all the animals in his behaviour. This is the only possible explanation of the animal behaviour of man. When man conducts the rituals first operatively and then speculatively he crosses the nature of the animal in him and will have a jerk in the spiritual evolution of his own soul. Even the human embryo undergoes all the biological changes of his previous evolution during the course of his ten months in the womb. The whole drama of his previous evolution to laborious spans of years is symbolically enacted within a period of nine months. This instinctive memory of the scene of the drama of his previous evolution will be given a jerk through the sacramental value of the animal rituals. No doubt, the subjective application of animal rituals is definitely superior to the objective application. But the latter is by no means a bad practice. Thus we find the two fold application of all the other rituals in the life of man.

The Vedic Rituals

The subject of Vedic Rituals is so vast and profound that we are bound to have only a bird's eye view that can give us the unity to approach the detail. First let us be familiar with the essentials of the Vedic thought. The Vedas are four in number: 1) Rig Veda 2) Yajur Veda 3) Sama Veda and 4) Atharvana Veda. It is said that before the advent of the Black Age, the Veda was one. Veda Vyasa divided it with a specfic purpose into the four Vedas, It is for the convenience of the disciples belonging to the Black Age or the Rationalistic Age, as the age is different from the fully or partially intuitional age. There was a time when the whole of mankind was guided by the highest type of intuition (cosmic consciousness working through man). It is called the Golden Age or the age of the Devas. Then there was a partial interference by the individual intelligence of man. Three-fourths of the wisdom was divine or intuitional and one-fourth was human. After a time the ratio grew half to half. These two periods (The second and the third periods) are respectively called the Silver and the Copper Ages. Then the fourth age has the domination of the human intelligence with its empirical and personal opinions governing the three-fourths of the wisdom. The remaining one-fourth exists as the undercurrent

intuition of man concealed under the ever active waves of the various branches of knowledge gradually losing their unity. This fourth age is called the iron age. The magnitude of these ages is well established in all the Puranas and discussed enough in the Secret Doctrine of H. P. B. and the Treatise on Cosmic Fire by A.A.B. This is the inner meaning of the story that Veda Vyasa divided the One Veda (Wisdom) into four Vedas (fourfold application into four different branches of wisdom). Of course, there are four different volumes of the Vedas to the ordinary student but they contain mainly a common text with some minor differences.

The Rig Veda contains the mystic hymns as a literary collection. The word 'Rik' means a ray of light as well as an emanation of sound. Consequently the passage describes the mystery of objectivity (Aithereya) of the one immanent consciousness called Cosmic Fire (Agni). There is the description of the churning of the fire, the birth of Aswins, the dawn of the ignition point (Agni) of a universe which pervades into a globe (Vishnu). Then there is the description of the mystic globe which is termed cake which contains the gods as numerical potencies. Subsequently there is the description of the origin of the brilliant and the dark beings, the creative and the reproductive beings and the constructive and assimilative beings incessantly at work around an axis of the globe upon which the potential time of the vast span is arranged in the form of hours or divisions of the making up of the activity of the whole universe. The axis is

further described as a sacrificial mitre or rod which the cosmic man is tied to be sacrificed in the objective beings of the whole universe. Th it is described how the one consciousness (fath consciousness) is killed by the three factors objectivity (space, time and consciousness) ar how the offspring lost the presence of the fath consciousness in the form of their own self-expressi (word). Such a matchless approach is first giv in the Rig Veda, in Purusha Suktha. It is furth stated that the cosmic man is the parent of tl microcosmic man and it is the duty of the latt to sacrifice himself (his consciousness) into tl former. This is the origin of the Holy Trinity all the religions. The Book further describes tl various splendours of the dawn in all its symbol levels of application. It also describes the kingho of light and the king piercing through the laye of the body of the all devouring vastness of t serpent (Vrithra) which is the background of darkne The symbolic fight and the compromise betwe the darker and the brighter forces are also describe The whole book contains a key to the formula the whole day with all its splendour. The uni is lying dormant in the ritualistic application where the scholarly approach to the text gives only detached descriptions of the various phenomena the creation. In fact the order of the myst passages (mantrams) is jumbled in the exote text of Rig Veda. The real order exists only its ritualistic application. This order is given the ritualistic book of that Veda which is call Aitereya Brahmana. H. P. B. has hinted at ma places in her work that the Brahmanas of t

Vedic texts contain the real key to approach the Vedas. In fact the unity of the Veda exists in the unity of man, and the text of the Veda is only a literary relic of the real Veda. This literary relic enables a man to approach the original Veda which is within oneself. Many of the mantrams of the Veda end with a passage saying "one who knows this will be the knower of the Veda". This means a direct key that the reader contains the Veda within himself as "the only one copy of it now in existence" in the words of H. P. B.

The Yajur Veda is considered to be a text having the ritualistic approach directly. It deals with the various sacrifices and the paraphernalia and the regalia thereof. The construction of the temple, the altar and the various things including the brick laying and the dimensions of the bricks and of the temple are described. The process of invoking the Cosmic Fire, inviting Him to the altar, and the process of worship are given. Various patterns of the Fire-place are described. Various food grains, milk, curds, butter, ghee, are symbolically described as the implements of the rituals. Various animals and the spirit of various professions of man (that cause different mentalities to evolve the ego enough to cross the social levels) are described and the spirit of offering is glorified. Once again there is the symbolic man-sacrifice (offering the human consciousness as a sacrifice into the consciousness of purusha (the cosmic man) is described. Hence we get the Purusha Suktha in this Veda also. A discussion of the rationale of the various implements belonging to various rituals is found in a highly

interesting manner in a book Sathapatha Brahma which forms the speculative side of these operati rituals of Yajur Veda. Another significant poi is that the Rig Vedic hymns are all composed various metres and those metres are glorified a the symbolism divulged in the various passages the Yajur Veda. The mantrams of Yajur Ve inclulde both of the metrical hymns and of so prose. Various metres and the scanning of syllab in the Vedic literature is itself a profound a sublime aspect. It deals symbolically with the vario divisions of time and space of the universe. F example the Gayatri metre (the greatest of all t vedic metres) contains twenty four (24) syllab which represent "the twenty four inch scale" of t Masonic Rituals. It denotes the 24 hours of t day and the 24 lunations (12 Full moons and New moons) of the year and the distribution man's work into these divisions. Another exam is the five syllabled metre called Pankthi. It rituali man into the activity of "the five pointed star" This ritual opens the five gateways of ma consciousness between the five sense organs of m (Sight, Hearing, Smell, Taste and Touch), and five states of physical matter in the universe arou (solid, liquid, light, ether and space). This allegorised in the Upanishad as the Revelation "Five Great Collections". It is further allegori by Veda Vyasa in Maha Bharatha as the story the five sons of the White King. Thus we f the division of syllables in the Vedic tradition highly significant. It is also understood that verse composed according to any regular me has a peculiar musical potency that can elevate m

from the rationalistic to the intuitional levels through his mystic subconscious nature. The device is further carried out in the arrangement of the number of verses in each hymn and the number of hymns in each book. This tradition is carefully kept up in the composition of the Puranic literature also. The Solar allegory Rāmāyana is composed in 24000 poems according to the Gayatri Metre. The Lunar allegory, Maha Bharatha is composed in 18 books (3/4ths of 24 because three-fourths of the creation lies as a concealed formula to reveal the remaining one-fourth). The Soly-Lunar allegory Bhagavatha is composed in twelve books after the 12 divisions of the Zodiac and the twelve months of the year. We, therefore, find a correlation between the various metres of the Veda and the splendours of the creation, especially the astronomical and the astro-biological phenomena of the whole universe in general and this earth in particular.

The Sama Veda is described as the Wisdom of the Music. As Music is different from sound, the Rig Veda deals with the origin of objectivity as sound and light, while the Sama Veda intuitively gives us the origin of Music. Metre is also different from music and hence the necessity of Sama Veda differing from Yajur Veda. The origin of the word from the consciousness of Man includes sound, syllable and muse (thought before it is differentiated from the semi-subjective experience). All the rituals that are described in the Rig Veda and the Yajur Veda are reproduced in the light of the origin and development of music in the sama Veda. The origin of sound from the muse of man is traced

as point (Bindu) and its creation into the objective world (externalization) is described as the line of music (Nada). This line further develops into seven branches that are the seven musical scales (Swaras). In fact these scales are the working intelligences (seers) on the plane of Creation. They exist as seven principles on the cosmic plane. They descend as seven sound-lights during the "churning of the ocean". They incarnate as the seven suns (stars) of the great bear, in each cluster of solar system. In each sun they externalize as the seven rays for initiation. From each physical body of a sun they emerge as the seven colours of the spectrum. In ether they descend as the seven musical scales. They remain hidden in man to be revealed as the moods governed by the music discovered by man. On the earth they work out the cycles of the seven races of mankind. All the potentialities of races are present in every man to be perfected. The musical potencies serve to govern the higher emotional side of man to construct the proper bridge between the consciousness of man and the wisdom of the universe. They are, therefore, called Gandharvas, who are in no way different from the Devas the other planes of creation. Once again there is the application and description of all the rituals including the zodiacal and astro-biological mysteries in terms of music in Sama Veda. The ritual according to Sãma Veda consists of producing the word into the required music (Chandogana and Udgeedha). The import of the rituals of this Veda is much discussed in a book called Jaiminiya Brahmana. This book

contains many mystic charges about the above mentioned rituals.

The Atharva Veda deals with the application of the higher rituals to the lower (denser) planes of man. The term Atharva means lower signifying the lower counterpart of the upper principles of Creation. Man's life in the mundane world is unguided when untrained. He seeks persons, wealth, power and possession for his guidance for some time, in vain. But when he is once initiated into the path of the ancient seers he will find a place for himself in the ultimate fitness of things. For all his personal requirements he discovers the original counterparts on the impersonal levels. This gives him a key to ritualise his lower life in guidance by the higher principles. For his every thought and emotion he finds a source in the universe. For every personal requirement he finds an impersonal solution. All the unsolved problems of his comprehension will find a culmination in the higher. Gradually the lower is illuminated by the higher and sublimated, magnetised and made to merge in the higher. These two principles, the higher and the lower will assume the form of the two great Gurus, Seers and Initiators (termed as Atharva and Angiras). This is the reason why we find mantrams fulfilling the daily needs of man in this Veda. Engineering, medical science, priest-craft, administration, statesmanship, politics and military science etc. find their place in this Veda. Once again we find the presence of the hymn addressed to the Cosmic Man in Atharva Veda also. This denotes the necessity of the offering of the whole

activity of the personal man to the Cosmic Man. Life is actually ritualised in this Veda in all its mundane aspects. The speculative ritualistic key to this Veda is highly interesting and illuminating. It contains the divulging of many truths in the form of many allegories. This book is called Gopadha Brahmana.

1. Zodiacal Mysteries

A cursory glance at the vast syllabus of the four Vedas shows the presence and the predominance of a set of rituals that are called the Zodiacal mysteries. We find the rotating wheel of the zodiac and its divisions. The two divisions of the wheel into the day and night, the increasing and the decreasing moon, the two half-years with increasing and decreasing magnitude of the day etc, are described. The threefold division of the day as well as the year is present. There are also the fourfold, fivefold, sixfold, tenfold, twelvefold and twentyfourfold divisions of the day, year etc The wheel is also divided into 27, 28, and 30 divisions called "Nakshatra division". Elsewhere in the Vedas it is divided further into 360 degrees and 720 half-degrees. The various beginnings of the day, the lunar month and the year are given with their various muses. The cycles of seasons and the bigger cycles of great ages are also described The various apparent (symbolic) journeys of the sun and other planets along the path of the zodiac are given as a master-key to divulge the journey of the soul from the stage of the atom to that of Man. For this reason we find in Puranas many

stories of symbolic journeys. The journey of Arjuna for one year, the journey of the five sons of the widow for twelve years in the forests and their great journey-of-no-return directly into the heaven are all described in an allegorical sense in the Mahabharatha. The path of the rituals, it is said in the Vedas, is concealed along the circumference of the wheel. In this sense a ritual (more correctly the Cosmic ritual) is called the great approach to the path to be traced (Adhwara). This is the salient reason for the sacramental value of a sincere pilgrimage to any holy place conducted by any person.

2. Planetary Rituals

The planetary rituals occur next in prominence to the Zodiacal mysteries. We find the occurrence of the Soli-Lunar set of rituals forming the prelude of many main rituals of the four vedas. In fact the Soli-Lunar rituals stand as the regularly prescribed rituals of an initiate. It is said that every initiate into the cosmic wisdom (Brahma Vidya) should regularly perform the Soli-Lunar rituals (Darsa-Purnimas) for 30 years. This is because the period of 30 years belongs to the cycle of Saturn, the Divine Disciplinarian who is the outer guard of the Temple of Human Fate. The Moon is the cause of the lunations and he makes a sidereal month of 30 days whereas the Saturn completes his cycle in 30 years. The moon stimulates the seeds of individual karma once in every month and gives repeated cycles of experience which serve to equalise the

oddities of the lower nature of man. The sam thing is done in a much bigger scale within 3 years by Saturn. The lessons taught by Moon t man daily are solidified by Saturn annually. I this respect Saturn works as an immediate Pas Master to Sun in ritualising the life of ma through his pieces of architecture translated int the fruits of the karma of man. All the possib experiences of man are covered completely by cycle of Saturn and his emotions and though are purified and stabilized and the ritualist cross many barriers in trying to keep up his regulari in conducting these rituals for 30 years.

Soma - sacrifice

The Soma sacrifice comes next in prominenc It also forms a prelude to many advanced ritua It is allegorically described as the ritual of drinki the juice from the root of the plant Soma. Tl is only an exoteric explanation of an esoteric trut Soma is the cosmic principle which governs t phenomena of reflection. Hence it also gover the experience that is a reflection of the cosm consciousness upon the life experience of a ma Our moon, the satellite serves as the reflecti principle of the Solar ray to our earth. Her the moon works as a blind to the wisdom of Son the king of cosmic phenomena. Soma also gove the mind principle which exists even before t formation of the brain cells in th embryo a which arranges the forces to build the brain ce Soma, the king is described as governing the ocea and presiding over the construction of boats to cr

the ocean. Hence the ritual Soma Yaga is intended to give the experience of the Soma Principle as the sap of human life. Without this plane of experience, all the practical magic becomes meaningless. To the man on this earth, who is initiated into higher mysteries the experience of Soma is received through the mystic rays of the planet Neptune. Rig Veda describes the glory of Soma in the following words: " Soma has his place in the bosom of these Nakshatras (arks of the circle). When one (man) squeezes the soma herb, he thinks he has drunk the Soma. Whom the initiates know as Soma, no one (except the initiate) ever tastes!" H. P. B. has many times mentioned in her Secret Doctrine that the Moon is only a blind to conceal the higher principle when the sevenfold planetary scale is taken into consideration. Such is the grand application of the Soma sacrifice ritual in the Veda that it is borrowed by the authors of the applied sciences of the Vedas into the atonement rituals. For example the health rituals of Ayurveda (medical key to Veda) describe in detail the performance of the Soma ritual by using the juice of the Plant Soma (Ephidro Vulgaris) to prolong the lease of life. Sage Bharadwaja is said to have performed a prolonged penance to realise the king of devas in this plant and through his grace he secured an immeasurable span of life enough to conduct researches in the line of the medical key to wisdom. For many such reasons the Soma ritual gained much prominence among the common prelude rituals of the higher mysteries.

As we go through the texts of the four Vedas and the corresponding Brahmanas we are made to understand that all the four Vedas have the ritual

as the main object. The subject matter of these Vedas bears definitely a secondary importance to the meaning part of the wisdom. This is because the object of the Vedic Seers is the realization and the becoming of a man and not his acquiring a scholarly hold over the various branches. The import of the Vedas is secondary in importance to the performance of the Vedic Rituals. Thus all the four Vedas have their ideal in the Ritual. A true student will understand that the ritual existed long before the present edited versions of the Vedas. The tradition of the Ritual is far more ancient than the text of the Vedas. Ritual made its appearance with the beginning of the creation and man came out of the ritual of the cosmic, solar and planetary forces. For this reason it is proper to say that the ritualistic Veda preexists the present round of humanity and there are repeated attempts of man to develop a literature about it. The present version of the Vedas is but one of the many such attempts. This version forms but part of the Veda which always exists in the Ritual of the Gods. It is said "the gods conducted the ritual (in due and ancient form) according to the formula of the ritual (which exists beyond any creation eternally to reveal the creation periodically) and those laws (properties) of the ritual ever exist as the set of the first laws" in Purusha Suktha. The orientalists may try to prove philologically that the Rig Veda is the oldest. It only means that the present Rig Veda version may be the oldest of the four present Vedic versions. This exoteric study of chronology can never solve the sequential problems of the essential spirit of the Veda. Just

as there is germination and fertilization before the existence of the text book of biology and just as there is the social spirit existing in man before the science of sociology, so also the ritual exists before the Vedic texts of any cycle. This clearly proves the esoteric truth that Yajur Veda (Ritualistic Wisdom) had existed before the Vedic Texts come into existence. The unity of man exists as a synthèsis within and around himself before he can systematize his knowledge about it. This is the rationale of the theory of the impersonal nature of Veda without any author. The various persons who attempted (individually and collectively through a group contact with the creational heirarchies) to get at the already existing unity into the various mantrams have designated themselves as seers and not authors of the hymns. Even then they did not give them under their personal names as proper nouns. They attributed the seerhood to a higher and impersonal principle in themselves and the name of this principle is given as the seer of each mantram. Vasistha, Viswamitra, Kanva, Praskanva, Medathidhi, Dirghatamas, Hiranyasthupa and the like are the names of the seers of various mantrams. These names signify certain cyclic phenomena in nature or in man or in both. This is further proved by the fact that at many places these numbers are used not only in singular but also in plural numbers like Vasisthas, Kanvas etc. Of course, the orientalists tried to interpret this plurality to mean the leniage of each original seer. This is one of the aspects to be taken into consideration before we can correctly understand the tradition of the Vedas. Each sound, each syllable, each metre and each hymn is said to

have a seer by some name who is in some pleaces the presiding deity himself. There are also hymns that invoke the reader himself as the seer or the deity of the Mantra. Gayatri, the greatest of all the mantrams of the four Vedas invokes the presence of that deity in man, who stirs up the intellect into the actions of man.

Incidentally it should be mentioned that the process of invocation forms the main content of the ritual. If man is not invoked into the role of the seer or deity he cannot enter into the spirit of the ritual. In its workings the ritual is a mystery play or a drama to be enacted by men as actors who play the role of the creative lights. This is after the fashion of the various gods enacting the role of the deity of omnipresence, during the workings of the creation. The whole creation is properly understood as a mystery play enacted by the God. Just as the script of a drama exists long before the actors enact it, so also the ritual of creation exists before the ritualists (whether Gods or men) take up the play. For this reason the process of invocation should be mastered. Every one can invoke the presence of any god of any plane in himself provided he can sacrifice his memory about himself during the time of the ritual. The science of invocation is itself an extensive subject in the Vedic studies. In English it was well introduced by A. A. B. A rationalistic belief in the existence of the subtler forces at work, a well cultivated social temperament to entertain those intelligences and invite them into himself and a good amount of conscious self-confidence about one's own uprightness and equality

of behaviour should be present and further they should be synthesized and crowned by an unconditional hope and confidence – are the necessary requirements to produce the phenomena of invoking a presence. All these aspects are existing in every ordinary man but they are ill-arranged, haphazard and miscellaneous. Lack of synthesis makes them serve no significant purpose on the impersonal levels. By being allowed into the performance of a ritual after achieving a spirit of surrender, a novice can get the ability to invoke through a regular attendance to the ritual. The process is similar to that of an iron rod being magnatized. Thus the true spirit of prayer should be understood and the process of invocation familiarized before one becomes a good ritualist. Attaining mechanical perfection in conducting the various parts of the ritual is the fundamental requisite of the student. The various implements and their handling should be mastered. His mundane activity should become less prominent than his ritualistic activity in his mind. Then he begins to realise the ease of getting things done. Hitherto he was toiling with his work due to his own limitations of Karma. Henceforth he ceases to do the things to discover that things are done through him. Mundane activity ceases to exist to him and his things are looked after automatically by the higher intelligences. This holds good as long as he keeps the spirit of submission. Such an attitude is described as devotion and self-surrender by the subsequent spiritual authors but the realization is always linked up with the conducting of rituals.

With these introductory remarks about the preparation for a ritual we propose to enter into the

practical side of the leading vedic rituals. According to the intention and utility of the ritualist many of the rituals are classified into various types like atonements, correctives, and achievements (occult and mundane) etc. We are not concerned with the study of the rituals according to this classification because it is relatively unimportant. Widely speaking there are two different injunctions to the two types of ritualists (utilitarian and sacrificial). The one is " one who wants to achieve enjoyment and fulfilment should conduct rituals. " The other is " the candidate of a second birth (spiritual birth) should conduct rituals for nothing (for no end)". Lord Krishna clarifies the statements further in the Bhagavad Gita like this " Those who conduct rituals to fulfil desires are the dabblers in the workings of the various rituals and are motivated. For those who aim at the highest poise (yoga), his work (of the rituals) serves as a stimulating cause. " The same work of the ritual serves to keep the adept in his own level and prevents a fall. Hence the two injunctions will classify all the rituals according to the aim and intention of the ritualist. Nothing more is necessary about the classification according to the requirements.

The commentaries on the Vedic rituals devide the whole activity of man mainly under two headings, one the worldly and the other, the spiritual. The first is non-ritualistic (unrealised) action of man ; the second is the ritualistic (sanctified) activity of man. Then the ritualistic activity comes under three headings ; 1) Offering the whole activity to a deity or the highest deity of omnipresence. This is called Yaga. 2) Offering something to the

creative or reproductive gods through the vehicle of fire or water is the second type. This is called Homa and Tarpana, and 3) giving up the right of something in favour of a person or persons in a spirit of sacrifice considering the persons as the living forms of the deity of the ritual. This is called Dana. These three types of offerings when conducted with a co-operative and well meant attitude will purify the environment as well as the inner nature of the ritualist so that the place and the mind of the ritualist form a congenial harbour for the invisible intelligences to lodge and work out the building of the ritualistic temple on the higher planes and thereby bring down the fulfilment of the whole ritual. The creative forces are invoked through fire; the reproductory, the vegetative and the germinative forces are invoked through water. The consciousness of the cosmic man himself as the intended deity of the sacrifice is invoked by the offering to human beings. Satiating the hunger and thirst of any living being that is mentally attracted to the place of the ritual, is absolutely necessary to touch the love aspect of the deity and hence there is no sacrifice without an offering of food, clothing and money among the whole of the Vedic rituals.

Another division of the Vedic rituals into two classes according to the intention of the ritualist is as follows : 1) a ritual conducted for the fulfilment of the sacrifice, 2) a ritual conducted to accomplish things desired by the ritualist. In the first case the performance of the rituals becomes an unavoidable duty of the initiate. In the second

case the performance is optional and is based upon the type of attainment aimed at by the initiate. Always the first of the two categories is considered as the first part to lead one to liberation and unconditional bliss (Swarga) by the wise men of the old. In the second category the performance binds the ritualist to the result and unavoidably leads him to pain or pleasure.

According to the nature of the rituals there is another division in the regu'ar and the optional groups of rituals. The regular rituals form part of the daily routine of the initiate as will be explained later in detail. The initiation ritual, the two twilight-rituals of the daily routine, prayers and the worship of fire form part of the regular or compulsory type of rituals. The grand Vedic sacrificial rites like the horse sacrifice and the Soma sacrifice are considerd to be the optional or occasional sacrifices conducted by the ritualist with the aid of the congregation of fellow ritualists. They may be conducted to achieve an intended result or merely as a part of their life mission, as is previously explained. (Even the performance of any such ritual to achieve a result is not considered as something bad or unimportant as long as the result remains universal and not individual in its end. For example, the ritual of Varuna conducted for the specific purpose of getting rains is by no means of a secondary nature since the result is not individual).

There is still another division of all the Vedic rituals according to the nature and scope of each ritual into the following four classes: 1. The archetypal

rituals, which imitate the phenomena of the creation. The twilight rituals and the fire kindling (kindling the three fires that correspond with the dawn, the dusk and the noon) etc. come under this category. 2. The archetypal group of rituals which recur at longer intervals. The kindling of the monthly fire is an example of this group. 3. The mixed type is that which partakes the nature of the two types mentioned above. For example the occasional ritual conducted to invoke the double deity Agni-Soma comes under this division. It resembles the New Moon and the Full Moon sacrifice in its frame. Since New Moon and Full Moon are the monthly phenomena in nature, the ritual is conducted after the fashion of archetypal. Yet this monthly fire ritual differs from the Soli-Lunar ritual of the Full Moon and the New Moon and part of it takes the pattern of another annual ritual (Savaneeya). Hence it is of a mixed type. 4. There are independent and miscellaneous rituals that do not come under any one of the above three headings. For example the fire offering with laddles which symbolises the earning of the daily wages and their proper distribution in the life of the ritualist (both in the operative and speculative sense) comes under this heading.

All the types of divisions explain the nature and purview of the province of the Vedic rituals. Subsequently there is another grand division fo all the rituals of the world by the Masters of Wisdom through the course of the Kali Age. The initiation rituals are separated from all the other types of rituals and various schools of the temple initiation were established to form the various orders of

rituals. More correctly all the world rituals are renovated and given with a new light of application. From that time onwards the main purpose of the esoteric temple rituals is only initiation into the comparatively higher degrees of realisation. Initiating man into the ever expanding layers of consciousness through planetary, solar and cosmic gateways has become the main object of the world rituals. Gradually the secondary forms and motives of the application of the world rituals will fade into insignificance and only the path of initiation will gain prominence. This is the true renovation of the most ancient form of the rituals of mankind. This is also the reason why the majority of the Vedic rituals are congregational in their nature and more freely accessible for the public to attend than the rituals of the medieval ages. Welfare of the whole creation in general and the mankind in particular, seems to be the sole object and benediction of the Vedic rituals. The spiritual consciousness or light produced as a result of any Vedic ritual is meant to be distributed among those who attended and also among those who could not attend. The welfare that is meant by the ritualist is in its highest form, the invocation of God consciousness in every living being on this earth. Thus there is a higher and more sublime concept to every Vedic ritual and this concept unified all the rituals into the One Ritual, i. e. the initiation of man into the human and solar mysteries. This sublime aspect is stressed by the Masters of Wisdom. The attempt of Veda Vyasa to rearrange the code of rituals into the present Vedic and Puranic lore proves the work of these Masters in the line. Lord Krishna revealed and discussed

this renovation and unification of the ritualistic wisdom in Bhagavad Gita. The Bhagavatha Purana contains stories of Maitreya initiating disciples like Vidura into the new set up. Of course there is a simultaneous existence of the lower type of the application of various rituals in various religions in the centuries after the advent of Kali Yuga, but none of these secondary applications could survive to stand the test of time. Only one school stands unchanged and it is the school of the initiation of man through ritualising his life. Through the medieval ages we find the various esoteric temples of initiation under the name of various ritualistic orders maintaining the same theme and purpose. In the modern age there is again an attempt for the re-unification of the various ritualistic orders and such a one is found in the example of the Trans-Himalayan festivals and rituals that are being conducted by the direct and indirect disciples of the Masters. The Vaisakh festival, the Ashadi festival and other Full Moon Festival rituals and the initiations conducted under the guidance of the various inner spiritual heads are the good examples of the new approach. Mr. Leadbeater describes the details of a few such rituals which aid initiation and soul contact in his books named MASTERS AND THE PATH and HIDDEN LIFE IN FREE-MASONRY. Some more examples of the still modern-aged versions of these rituals can be seen as detached conversations and the graphic descriptions in the Volumes of Alice A. Bailey dealing with the Rays and Initiations. The attempt in framing the modernised versions of the ancient most rituals is to remove the non-essentials that have accumulated

as crusts around the standardised ritualistic truths of the ancients. The second half of the twentieth century is exactly the period during which all the ancient mysteries will be modernised, renovated and conducted at first under various names and finally under the name of a single ritualistic order. Some of these future versions of the rituals are already prepared and only a few specimens are given out. Even those that are given out exist in manuscripts though they are being conducted in some initiation temples. One such ritual (really classed among the grandest of rituals) is given as an example of the future versions of the ancient mysteries at the end of this book and it is the MYSTERY PLAY OF ST. MARK.

3. The Fire Ritual :

This forms the starting point almost of all the Vedic rituals. Invoking the fire and gathering the fire are the two main aspects of this ritual. We know fire only as a phenomenon of fire. The process of ignition, combustion and emiting light and heat are ever mystical in their nature. Thousand sciences may explain the phenomena but the existence of fire before any phenomena is always a mystery. It is highly symbolical and bestows a fund of revelation to the one who ponders over the aspects of the externalisation of the flame. Kindling the fire and the utterance of the word are the two grand similies used to depict the objectivity of creation in the Vedas. The fire sacrifice usually begins with the ritual of consecration. Two phenomena of fire ignition and pervasion are symbolised and formula-

ted. The two are respectively presided over by two deities called Agni and Vishnu. The first is the beginning and the second is the culmination of the creation of the deity. It is said that all the other deities are Agni and at the same time Vishnu. This means that every pheomena is preceded by ignition (the emergence of the point or the centre of the circle). It is followed by the pervasion (the circumference of the circle in one plane and the globe in all planes). This globe is called the offering which is prepared upon 11 counterparts. This means that the point is the first number of creation (Number One), the circumference is a Zero which completes the number Ten as the units of creation. In the meanwhile there are nine numbers that evolve and work as the creative potencies. That is why the cosmic man is said to have stood upon ten digits. The puranic terminology describes the workings of the other nine numerical potencies as the nine creators of the creation.

A few words of explanation are required about the concept of numbers that belonged to the ancients. The seers posit that numbers are creative potencies or intelligences that exist in eternity as seeds of creation. They evolve into the workers of the creation. These numbers of the decimal system are not man made. They exist as cosmic thought-forms in space and the living being contains their counterparts as seeds to be germinated into the intelligence of the individual.

The above said 11 units of the formative globe of one creation are further grouped into two groups of three and eight. On the geometrical plane the

globe evolves the threefold activity of the universe. The symbologists represent this as the equilateral triangle within the circle.  This means that the creation is made manifest on three different planes mainly. There are three levels of the utterance of sounds in the vedic musical scales. Also the content of the whole globe of creation is mainly divided into three groups, the material, the ethereal (astral and etheric) and ideational. Each of these contains eight sub-divisions (the seven planes and the parent spirit). The whole phenomena is described as a versification into three lines of eight syllables each. This is the mystic scanning of the Gayatri metre which contains 24 syllables divided into 3 equal parts of eight syllables each. Vishnu, the Lord of Pervasion, is said to pervade the whole in three strides. In the puranic allegories he is described to have started his Avatar as a dwarf who grew up and pervaded the earth (material universe), the heaven (causal universe) and the realms in between. The story of Vamana contains this whole symbolism. Space, time and mind form one example of the three strides. Past, present and futre in time form another example. Length, breadth and thickness in space form another example. The conscious, the sub-conscious and the supra-conscious mind forms a third example.

The ritualist prepares a globe of the flour of corn with ghee and offers it to fire in the sacrifice. Ghee symbolises the reproductive activity (female force because ghee is got from the female animal) and rice grain represents the creative activity (male principle because the seed represents germination).

Such an offering to fire with the above said speculative architecture of the ritual is considered to be the beginning of the full moon and new moon ritual. This is because the sun and the moon represent the creative and the reflective principles on the solar plane while they represent the creation and reproduction on the planetary plane. They are the father and mother principles in creation. Astrology also teaches us that the sun represents the father and the moon represents the mother in the horoscope. In the individual the sun represetns the spirit of man and the moon represents the soul of man. Ou a lower plane the sun represents the consciousness of man (the 'I AM' in man) and the moon represents its reflection which is the thought of man. The earth represents the physical sheaths of man. Every lunar month, the moon-principle describes various apparent angles with the sun while reflecting the ray as the moon light of the sixteen phases. All these phases control the tides of ocean, the etheric currents that keep up the earth's magnetism, the liquid content of the various physical bodies and also the mental activity of the beings. Thus we see that the ghee and rice grains have a profound symbolism representing the creative and reproductory principles that guide the whole creation.

Then the activity of the ritual extends into seventeen items. The evolution of the formula of Yajna (that is concealed in one year as the specimen) is into twelve months (corresponding with the twelve signs of the zodiac) and five seasons (corresponding to the division of the year

into the formula of the five pointed star). Thus the time aspect of creation is scanned into the formula of one year and the personality of the year is called the first great patriarch (prajapathi). The terms patriarch and prajapathi mean the Father-king. Time as the year is the father as well as the ruler of this creation. A sublime concept of time indeed! Here the ritualist invokes the prajapathi in seventeen stanzas called the kindling verses.

There is an allegory about the year God. The ritual once deserted the Gods. Again the Gods sought to bring it out and they brought it through their offerings. This means that the whole globe which manifests the rotation into the formula of the year merges into dissolution periodically. Then the Gods who formed the counterparts of the year existed as principles though withdrawn into seeming nothingness. They existed as seeds. They once again offered themselves as parts of the whole when the year once again externalised itself into the form of the globe. This whole process is allegorised into the story of the emergence of the egg that contained Prajapathi (the patriarch) after the previous merging. This proves that the whole creation ever exists eternally though it undergoes evolution and involution periodically.

4. Consecration Rituals

The actual beginning of the consecration ritual is highly interesting. It is exactly an imitation of the birth of man from the mother's womb. This bestows the sacramental value of the rebirth. The

person who wants to be consecrated into the discipline of this ritual is asked to lie down in the posture of the baby in the womb. Water is sprinkled upon him and this represents the sprinkling of the seed in the mother's womb. The water represents the seed of the father. Then the ritualist is called "possessed of seed". He is then annointed with fresh butter and is considered to have been consecrated to God. His eyes are anointed and this act represents the descending of light to the eyes of the embryo. It means light-consciousness has entered the man in the womb to serve as his physical and spiritual sight. He is then purified with 21 handfuls of dharba grass. This represents the construction of the body of purusha (the embryonic man in the manner of the cosmic man) with 21 sticks of fuel in seven layers. "Seven are the layers and three times seven are the sticks of fuel for the Purusha", says the Mantram in Purusha Suktha. Then he is conducted to the hut of the consecration. This represents his abode in the womb, wherein he enacts the drama of his individual evolution as an embryo. In and from a firm womb he lives and moves. Sun should not enter the hut except through a passage in the east. Nor does he come out into the sun until the ceremony is completed. This also represents the slumbering state of consciousness in the subluminary caves of his preparation in evolution. He is covered with a garment and above that he is again covered with the skin of the antelope. The garment represents "the coat of skin" that is given to him by God in the womb. The skin of the antelope representa the placenta. He lies there with closed hands because it is the very

posture of the babe in the womb. Also, it is the passgrip representing his reception of the polar and the lateral consciousnesses. Through this passgrip he is allowed to come out of the mother's womb by the Gods who initiate him into "the path". The skin of the antelope is torn and he is taken out. This represents the breaking of the placenta and the child coming out into the world. He is made to lie with his head to the east and the hands and legs folded into his trunk. From that posture he is made to rise gradually, through a symbolic time of six hours. The head in the east is highly symbolic. When a man is born on this earth his head represents his east. The east is the symbol of the dawn of man. It marks the ascendant of an individual in the horoscope. Astrology also teaches us that the sign and the planets on the ascendant govern the head of a subject. The twelve sings therefore govern the whole body from head to foot in twelve divisions. When a man is made to lie on his back with his head to the east and closed his hands and legs into the trunk, then the whole globe of space around him serves as the egg in the mother's womb in its spiritual sense. It is actually the case in the physical sense when a child is physically lying in the mother's womb. The egg in the mother's womb contains all the potentialities of the 360° of the zodiac with the geometrical centre lying in the heart of the embryonic man. The stalk of the egg represents the eastern horizon because the head is located there in the first stages. Here the whole of the ritual of consecration bestows upon the ritualist the sacramental value of the second birth (the spiritual birth of the

consciousness which is different from rebirth). Since this part of the ritual is dramatic in its nature and it contains the imitation of the corresponding phenomena in nature it belongs to the category of the mystery plays. After this ritual the person is called Devarata which means that he is given away to and brought up by the Gods. In the mystery temples of the various schools of east and west, both modern and ancient we find such a type of ritual by many names since the mystery temple of nature conducts this during its workings of bringing out an individual from the universe. The symbolic time of six hours represents the period of six hours from sun rise (the birth of the solar god as the child) to noon. During this time the apparent sun (the individual) is observed to travel from east to the midheavens. Relatively the individual is made to change his position from horizontal (level) to the vertical (plumb). Thus he describes a right angle which is the corner of a square through the changing position of his head. The square forms the fourth part of the circle around him. In evolution this represents the journey of the soul from the horizontal to the vertical levels. Horizontal level is the level of the vertebral column of an animal while vertical level is the level of the vertebral column of man. The evolution of man from the stage of an animal comprises the fourth part of his evolution from the stage of an atom to that of a man (through the inorganic, plant, animal and human stages).

Then follows the ceremony of the installing fire and protecting it to survive throughout the ritual. Here the fire represents the inner conscious-

ıess of man which is brought out from the ubjective to the objective stages. Fire is secured ·y a process of churning two pieces of wood that re carved out and arranged into a position of the all and the socket (the container and the ontained). The container represents space and the ontained represents time. Life is churned out of ıis mystic implement of the ritual. Lingam which the subsequent development of the idea of this nplement is worshipped in all the temples ɔnsecrated to Siva. The fire that is churned out f this implement and secured into proper fuel is ɪtablished first at one place "in the east, then in ıe west and then in the south." This is after ıe formation of the day with its east and west arked by the first ray of sun and then the eridian which is approached by the sun. These three ·es correspond with the invocations of the morning, 'ening and noon. In the lighting ceremony of e rituals of various schools we find the same order llowed till today. The fire on the altar in the st is first worshipped by many offerings containing :h food grains, butter and ghee. Various herbs ɜ also present in the offering and the herbs are ose that are capable of producting medicinal 'ects to elevate the consciousness of man. bsequently there is a main altar in the centre of ɜ ritualistic field in some schools of the rituals. ıis represents the light in the centre of the temple illuminate the very sacred lore that is concealed the heart of the man (love). Thus comes to an d the consecration ritual. Then follows the roductory ritual for the main ritual of fire 'ocation.

The Introductory and concluding rituals :

The introductory and the concluding rituals ·esent the exhalation and the inhalation of the :ion. Astronomically they correspond with the rise and the sun set. In the text it is given that introductory ritual causes an advance (of the god) to the heaven. The goddess Adithi mordial Deep) comes to prominence here. hi is the mother of gods and she begins to eive and deliver the gods beginning with the god. This represents the poise of breath which s before, within and after the exhalation and ation. Astronomically it represents the back-nd of the day which exists before, within and the sun rise and the sunset.

The sunrise, noon and sunset form the three ·rs or cardinal points of the day and with midnight (the womb of Adithi) there are four corners plotted. They stand as the four :s of the cross within the circle described by pparent sun during the day. In another plane four points are located at the sunrise, the ·t, the north pole and the south pole relative ıe vertical position of man standing on the ce of the earth. They form the east, west, ı and south. They exist only to an individual ng on the earth. They form the horizontal of man. The horizontal cross within the circle ıe horizon around man, when juxtaposed are ·d at the centre along with the vertical cross e four points of the day gives the six points ıd man (the east, south, west, north, above below). This gives the six armed ritualistic

symbol which is called Shanmukha in the later symbolism. When the four corners of the horizontal cross are linked up there is the horizonral square containing the cross and fixed in the horizontal circle. When these four points are linked up with the upper point of verticality which denotes the midheaven (high twelve) there is the figure of the pyramid $\frac{\triangle}{\square}$. Each side of the pyramid is a triangle and the base is a square. Numerically the triangle represents three (sides) and the square represents four. These two numerical potencies 4 and 3, when added give 7 the number of rays. When multiplied (4×3) they give the number 12 which is the number of the months in a solar year (the signs of the zodiac). The same esoteric significance is denoted by the pyramid symbolism of the Egyptian rituals. Every esoteric student knows that the Egyptians used the pyramid to initiate the student into the mysteries of the solar year with the Sun as King and the Moon as Queen.

Another Pyramid is formed when the four points of the same square are linked up with the lower pole of verticality (below which represents the mid-night sun or the way to hidden treasures). The candidate is expected to dwell deep into the musk and mire of matter and its subluninary caves of consciousness to cross the lower point and emerge in the east as the next rising sun (next step in his evolution or realization) after bearing the burden of the hidden treasures on his shoulders. The double pyramid is a very essential symbol in the daily morning and evening rituals of a twice-born initiate who belongs to the Vedic rituals. During

the twilight invocations of the sunrise and sunset the ritualist invokes the presence of the angels to the east, south, west, north, above and below before he describes the circle around himself by rotating on his own axis (like the earth) along his right hand. He invokes in the following manner:

"I bow down to the East and to the Gods dwelling therein
I bow down to the South and to the Gods dwelling therein
I bow down to the West ,,
I bow down to the North ,,
I bow down to the above ,,
I bow down to the below ,,
I bow around along the circumference and to the Gods dwelling therein."

This formula of the double pyramid seems not practised by the Egyptians, Chaldeans and any other ritualists except those of the Vedic order. Here we must correlate the relationship between the pyramid, double pyramid and the cube of the ritualists. If the pyramid is separated from the pyramid below and then the pyramids are made to stand on the vortex of one another, the solid figure formed by these two pyramids becomes one fourth of a cube. If four other pyramids are made to stand meeting at the same vortex we will have the perfect cube that is to be polished by the ritualist. The cube is the symbol of the perfect arrangement of the year. There are 8 corners to a cube and each corner is surrounded by three right angles. (which crush fourth right angle of the cross

into thickness. The three villains who crush the father-consciousness or the builder to cause his untimely death into the matter of this universe). Thus the 8 corners of the cube contained $8 \times 3 = 24$ right angles which form the objective lunations of the year and the 24 hrs of the day. There are 8 more right angles crushed into the thickness of the cube and they exist as the subjective consciousness of the year god and arranged as the hours on the axis. This is the reason why the point, the circle, the straight line, the cross, the square, the line of horizontality (the level) the line of verticality (the plumb) and the set square (right angle) stand as most important among the implements of masonry. The construction of a building positively requires these implements because they are required for the construction of the whole universe. These implements form the symbols of man borrowed from nature. Truth is concealed in them and is allegorically revealed as the trained experience of the ritualist. The technical names of the potencies ascribed to the four corners of the horizontal square are as follows:

The East represents brilliance or splendour ;
The South represents the spiritual food ;
The West represents the beasts or cattle (the beasts of the heavens that stabilize as the figures of the Zodiac) ;
The North represents the Soma Juice.

Among the two other points the upper vertical pole represents heaven (the subtler principles of creation and man). The then text says that " these worlds are turned towards one another " meaning

that a pyramid is made to stand inverted on another erect pyramid. This ritualist, said to bring the magnetic currents of creation (maruts) into order. These currents are said to be the subjects of Gods. By establishing an order among them one gets at the grip to establish order among human beings. Such a man who establishes this order lives in safety. The invocatory verses of Rig Veda that are used in this connection and which are composed in a metre called Thrishtup convey the same meaning. They invoke "prosperity to us in the ways of wilderness", "the highest safety in the way", "O' Agni, lead us by a fair path to wealth" "We have come to the path of the Gods", "O' Soma skilled in thought – the God of all, the Lord of the good."

6. The Soma Ritual :

The ritual of purchasing of Soma is the next to follow. It also is symbolic in the astrological sense. Soma is made available when it is brought in a cart drawn by two bullocks. One of the two bullocks should be yoked and the other should be loosened in the East to purchase Soma. Soma belongs to North but the herb is purchased in the East. This shows that the whole phenomena of creation in its astrological symbolism travels from North to East. The position of the midnight Sun is turned north for the reason of some very deep astronomical phenomena that follow the various rotations of the earth through ages on its poles. Hence from north to East means the emergence of the whole creation from the subjectivity of midnight to the objectivity of dawn. The north pole of the

earth gradually shifts towards the position of the equator through ages producing cyclic geographical phenomena and this fact has a direct connection with the purchase of Soma in the east. North represents the subjective consciousness of man and East represents the dawn of the objectivity. In between there lies the north-eastern corner where the first foundation stone is laid down to the construction of the whole building. All this imbeds a fund of wisdom that becomes revealed through a proper meditation and the ritual of the student. Of course much is to be explained to fill up the missing links but it takes volumes after volumes. Of the two bullocks "that which is unyoked is the symbol of creation at the point of stability and the one yoked is the symbol of the creation that is on a journey". This sentence of the text denotes nothing more than the two points of the compass while describing a circle, according to the language of the modern ritualists. It is also described that there is a constant fight between the forces of light and darkness. On the four directions (East, South, West and North) the forces of darkness conquer those of the light. Then there is a fight in the north-eastern corner and the forces of light conquer those of darkness at this point. Hence the north-eastern corner is the unconquerable quarter of the ritualist. It denotes that aspect of man's consciousness which we call effort. At this point man clears off his debts (obligations) to gods and men. He stands conquered.

The forces of light could not conquer those of darkness at the four points because they had no king. At the north-eastern corner Soma is made

he King. With Soma as king they conquered gain the four corners. Here Soma represents the ıagical power of man borrowed from the cosmic rinciple Soma through the solar symbol Neptune. 'he abode of Soma is located somewhere about the ap between the peneal gland and the pituitary ody in the human machanism. The point between ıe eyebrows is the cast and the vertex of the head where Sahasrara is located) is the north according) the symbolism of practical magic. The abode f Indra, Rudra and Soma that is located between ıe peneal gland and the pituitary body is, therefore, .lled the north-east. Here Soma is made a king ıd the brighter forces of man conquer the darker ıes. This consciousness that which is invoked Soma in man is considered to be the guest the ritualist, and there is the ritual of receiving ›ma.

Then follows the ritual of bringing Soma forward meet Agni. There is an allegory here that the ɔds purchased (secured) Soma by offering him ɜir utterance in the form of a naked woman. ma sold himself for the cost of the woman. .ıs is because that Soma is a Gandharva and 'es woman. For this reason the ritualist should ɜak his mantrams inaudibly when Soma is brought. e whole allegory means that the consciousness ma belongs to the Gandharva plane (musical ne). Music sells itself out (secured) to the .erance of the word. What a woman is to a ın (in the highest sense of reproduction of the ɔansion of the objective universe) the word is to na. The utterance is made naked means that power of speech in man should be filtered

away from his emotions, instincts, reflexes and other influences. Even the impression of the man made language should be kept away. The power of speech should be given up to the descending consciousness of Soma. At this stage when the word is uttered, it is uttered only on the mental plane when it includes the music as an expression. It is interesting to note that the astrologers located the powers of practical magic and devotional music in the planet Neptune to be received by the sun of our earth through Venus on the higher levels and to the moon working as a satellite via the solar ray on the lower planes. Once again ponder over the significant statement of H.P.B. that the moon works as a blind to a higher planet. With this ritual the Agni is not only seen but also heard by man through the word on higher planes. The other nine creative gods along with their off-shoots that form the clusters of the hierarchies of the creative intelligences follow Agni in the path of Soma to make their presence externalised into the consciousness of man. Agni is here glorified as a god made for life (the god with whom the life of the whole planet is made). He serves as the foot-step of the ritualistic food (the mystic food of wisdom) on the navel of the earth. That is why in the ritual the navel of the high altar is invoked as the foot-step of the sacrificial food. This means that the activity of man at his solar plexus serves as the food of gods through Agni. In the physical sense it is true because the solar plexus rules over the peristalsis of the abdomen to prepare the food of the forces of the whole body. In the spiritual sense the activity of the chakra at the navel governs the emotions and instincts of man that are to be

eaten away by the higher intelligences above to work out the whole plan of the ritualistic wisdom of man. The whole process signifies the bringing of Agni forward to meet Soma. The Agni of man is brought to march upward to the north-east to receive the cosmic consciousness of Soma there. All this process is included in the training of the eight fold path of yoga prescribed by Patanjali but the ancient most ritualistic keys are not linked up therein. This is because Patanjali's object was only to give the practical instructions in short avoiding the rationalistic and the ritualistic discourses. This whole process of ritualisation should be instigated by someone at first. Here the instigator is called Savita (who corresponds with that potency in man called Sankalpa). Sankalpa is not the only requisite to lead the student to success. There should be a power produced (like that of the effort of utterance in man). This power is there innate and it is personified as Brahmanaspati, the Lord of the utterances. Brahmanaspati presides over the power that is concealed in the arrangement of things. He is a cosmic principle who manifests himself through the ray of the planet Jupiter. That is why the astrologers say that Jupiter is the Lord of the wisdom coming down to the levels of speech whereas Mercury is the translator of the speech into the language of man. Here the reader is advised to go through the chapters on Jupiter, Mercury and Neptune in my previous work "SPIRITUAL ASTROLOGY". At this juncture the ritualist is expected to mediatte upon Vishnu the Lord of Pervasion because all the gods from Agni to Soma and Brahmanaspati are

made up of his pervasion. Thus ends the ritual of bringing Soma as the guest to be received by Agni the householder. In this process we find that the ritual of invoking and establishing Agni is closely connected with (in fact it forms a part of) the discovering and inviting Soma. Herein comes the necessity to sacrifice the animals in man. This is called the symbolical Animal Sacrifice.

7. The Animal sacrifice :

The subject is so vast that the reader is expected to know the detailed procedure of the ritnal only from the fifth book of Aitareya Brahmana. It is fully worked out there. We now deal with the significance and the collective symbolism of the ritual. It is already mentioned that man contains all the animals of the creation (animal nature) in the form of his associations through past birth. It is the purpose of god to make the master of all the animals, plants and minerals of the universe. Man is expected to be the guardian, the trainer and the caretaker of all the other forms of creation. Such a position of higher responsibility is got only by attaining the mastery over the animals in him. For this reason some spiritualists of the vedic path hold that man should abstain from eating anything by killing. There are some practices prescribed to achieve this. The practices include the practice of eating some leaves of high food valne after they fall of from the tree. Eating fallen leaves and drinking water makes a man perfectly fit to conduct the rituals of the animal sacrifice.

Another phase of the animal sacrifice is that ɔ is a symbolism about the study of the animals nd man. Every form of living being whether t or an animal or a human being is a concealed ncy in space. The arrangement of the clusters tars around the globe of space that forms the ɔt of visibility from this earth is presented o many shapes. The matter of this earth es the bodies of its living beings as models of above said forms of visibility. The body of species on this earth has its original in the ɔ of the clusters of stars. This original ɔ is called the symbolic animal sacrifice into ion for the evolution of the living being. The list is expected to meditate upon this shape ery animal and plant and the meditation should ghly devotional to that form. The form should alised as a form of God. The animals of the c stand as translators between the shapes of tars and the bodies of the beings on any globe.

he sacrifice of the Ram stands as a section ie animal rituals. The ritual descirbes the s of bringing the ram to the place of ritual cutting the head of the ram with a pair of rs. The head is offered to Agni and it serves urpose of the head of the Patriarch. As we seen previously, the Patriarch represents the The scissors signifies the vernal equinox formed ɔ path of the Sun and the path of the Equator ng one another on the epuinoxial day. This import of is cutting the ring of the year

to make a new beginning (cutting the throat of the ritualist as penalty to express the truth out because the head represents Aries astrologically) Locating the solar year and its beginning through the aid of astronomical and stellar phenomena forms a Separate ritual by itself and the ram sacrifice serves as the complementary to it. By conducting this ritual on a subjective and speculative level man crosses the ram in him which represents the rashness and recklessness of his primitive nature. This ram ritual is subsequently allegorised by the Puranic Author Veda Vyasa as the story of Daksha performing the ritual without inviting the Lord beyond time and the son of the Lord cutting the throat of Daksha, the Prajapati. Further, his head is replaced by that of a Ram and the sacrifice is once again conducted. On the astronomical level this ritual signifies the phenomena of the beginning of the great year when the equinoxes cross the constellation Aries that is formed by the stars Alpha and Beta, Arietis. The Lord beyond Time who cuts the head of Daksha to replace it by the head of the Ram that is located in the constellation Aries is termed the Lord of the South, or the Lord facing the south (Dakshinamurthy in the later Puranic allegories). It is further described that this Lord sits at the root of the banyan tree and conveys the import of the word (Sacred word) in silence to his own followers. This gives us the ritualistic clue that a student who has Aries prominent in his horoscope should follow this path during which course his food should be from the banyan tree (the leaves and the fruits of the tree).

8. The Horse Ritual

This has got a greater symbolism than the Ram ritual. The horse sacrifice is one of the main sacrifices of the Vedic path. The invocation of the fire and Soma also form part of this ritual. The horse symbolism is a grand and a very poetic one that extends from the texts of the Vedas to those of all the Puranas. It is supposed to have been performed by the kings to spread their splendour far and wide. Any man can perform it in the speculative path and he becomes the king of his own sphere. The horse is brought, purified, decorated and consecrated to the gods. It is then left to wander freely for a time. During which time it is protected by a band of followers of the ritualist. Then it is brought back and sacrificed at the altar. The sacrifice is fully symbolic in all its detail. Even the number of persons who tie the horse and bring it to ritual is symbolic. 13 people bring it. Twelve of them represent the twelve lunar months of the year while the thirteenth (called the guest) represents the extra lunar month that occurs once in every three years when we attempt to equate beginning of the lunar year with the solar year. At the same time it represents a counterpart in the consciousness of the ritualist. That counterpart is the consciousness that brings the symbol of the sacred horse into the conscious levels of man.

The last book of the Sathapatha Brahmana abounds with highest speculative passages divulging the significance of the horse sacrifice. The last section of this book is famous as the Brihadaranyaka

Upanishad. This section begins with the description of the day as the various parts of the body of the sacrificial horse. The first mantram therein reads thus: "The glow before the dawn is verily the head of the horse". In the astrological symbolism the whole zodiac is divided into 27 equal parts and the first division is called the lunar mansion having the horse (Aswani). Meditating the day and the year as the horse-headed god bestows the best revalations from the astronomical wisdom of the Veda. In the Puranic speculative symbolism the horse-headed form of the absolute deity presides over the branches of the wisdom of life. The emanation of the red ray at the time of the symbol dawn has a direct connection with this horse-headed god. The sacred tree Ficus Religiosa is said to contain the horse god within itself. The activity of the whole universe is to be meditated as the above said tree with its roots upwards and branches downwards. Then it forms the gateway between the speculative ritualist and the highest concept of god. This is given in the Vedas and Upanishads and is again glorified by Lord Krishna in the 15th Chapter of the Bhagavad Gita. The tradition provides us a practical clue in magic that a ritualist in whose horoscope the sign Sagittarius is prominent should take up this path living upon the leaves of the above said tree and residing under that tree.

In the Puranas the solar god is said to have followed his wife who came down to this earth in the name of symbol. She came down to earth in the form of a Mare and he followed it in the

form of a Horse. The allegory means that the spiritual sun makes himself visible on the physical plane through his Solar symbol (the brilliance of the sun) and the earth receives it as the fire of life. Then again the spiritual sun descends into whatever form that is provided by the brilliance and impregnates it with the spiritual spark that serves as the highest principle above the soul in all the beings to be realised by a man.

In the allegories of Maha Bharatha the horse of the rituals is described as the omnipotent generator of the spiritual sparks that are covered by the souls of the multifarious beings on this earth. It is described to have been going round and round the solar path with the solar lord of sacraments (Indra) on its back. It exists on a level transcending all the sublunary chasms of darkness and even beyond the planes of the serpents. The serpents represent the time bound wisdom concealed in man.

In the Vedas the horse is described as a form of Agni when it represents the cosmic fire. The jerk in creation from subjectivity to objectivity is symbolised as the ritualistic horse in many places. Thus in all the levels the horse represents the immanent fire that exists beyond the physical, mental, planetary and the solar phenomena of flame. A full comprehension of the flame and fire on the cosmic plane can only be got by a proper study of the extensive thesis of A. A. B. on the Cosmic Fire. The incorporation of the ever concealed subjective, spiritual consciousness as a seed of the highest principle in every living being is the whole import of the Horse Ritual in the Veda. Until

the physical concept of flame according to the modern approach of the scientific thought is well transcended through the future decades by means of the would be advanced nuclear splendours that bridge the gulf between the space principle and the atom is attained, the modern man cannot easily dream of having a full comprehension of the Horse symbol and the Horse Ritual.

9. Man sacrifice and all sacrifice :

Among all the rituals the ritual of sacrifice is the highest. When man ritualises with a spirit of sacrifice the ritual becomes a sacrifice. After sacrificing all the animals in him gradually man transcends his animal levels and becomes conversant with the animals of the zodiac. After transcending their nature (the traits of man stimulated by the twelve signs in his horoscope) he enters into the solar plane of consciousness. Then he comes into contact with the animals in space (the moulds of all beings in space). After transcending this level he feels the presence of the cosmic man who is training him silently all through. Then it is the duty of the ritualist to sacrifice the man consciousness in him to merge in the consciousness of the cosmic man. Many associations of his past karma and present karma should be skilfully neutralised (they should neither be purged nor attacked but neutralised) among the associations he comes across in his own nature, the association of the profession and livelihood assumes importance. There is a level in man which makes him accustomed and fit for a profession or a change in profession. A man

chooses his profession or is necessarily driven to his profession. This necessity is created by the Saturn in him. In both the cases his associations of the past births work upon his mind in a cumulative manner to make him decide "independently" or reasonably. It is very difficult to transcend this profession consciousness because every man has got many layers of his past professions as his associations. The man sacrifice with it various allied sacrifices in the Veda prescribes the sacrfice of various persons of various professions as victims to be burnt up in the fire. For this reason we find the list of victims which contains many animals in some rituals and the people of many professions in some rituals each being offered to a god among the cosmic gods. Here the terms 'god' and 'gods' do not refer to any idea of either monotheism or polytheism, but the gods represent the various forces who fit in as counterparts in the body of the one god. One should contemplate in himself as belonging to one profession and offer himself (his profession consciousness) up to the fire through the medium of the offering material. This process is repeated to exhaust the list when the ritualist transcends the level of the profession consciousness. The man remains as simply a man ready to offer himself up into the spirit of the cosmic man. The process of this last offering is given well in the mystic hymn called Purusha Suktha. The hymn describes the man sacrifice of the cosmic man conducted by himself through a process of offering himself up into the vastness of the universe through the aid of the various devas that came out from him. These devas tied

the cosmic man up to a vertical pole and made him the sacrificial being. From his flesh and blood came out the pith and marrow of the whole universe. The same description holds good to mean the process of the ritualist tying himself upto the rod of verticality (his vertebral column in the microcosmic scale and the line connecting his noon and midnight on the sacrificial scale) and offers himself up in imitation of what the cosmic man did (in due and ancient fashion). The same description once again holds good to mean the process of the father becoming the son when he initiates the son into the mystery temple which is the egg in the mother's womb. Then the construction of the body of the man in the embryo is done by imitating the formula of the body of the parent man. Herein comes the need to invoke a new god Viswakarman (who presides over the shape consciousness, he being the architect, imitator, copyist and the artificer of the metals in cosmic chemistry). Viswakarman is described as the divine engineer, sculptor, architect and master-builder. His role helps to keep the tradition of the father's shape and nature to be inherited by the son. The same text Purusha Suktha applies to the ritual of man leaving his physical body and coming out (dying) to expand into the likeness and imge of the parent man once again. This is the reason why this hymn has got an application in all the ritualistic ceremonies of man on all occasions, the auspicious and the so called inauspicious. To a speculative ritualist this hymn offers a complete procedure to conduct the human sacrifice to cross all the barriers of his existence.

Next in order comes the All Sacrifice in which the ritualist offers up all the implements of sacrifice into the invoked fire. Herein lies the culmination of the wisdom of man. All the motives, purpose, hopes and incentives are burnt up and man lives as an eternal principle having identified himself with the supra-cosmic principle (the level of existence that is lived by Lord Sri Krishna). The later Hindu concept of Sanyasa has its origin in this ritual. We find this ritual being conducted by people on the occasion of becoming ascetics.

The above set of rituals roughly forms the main syllabus of the Vedic ritualist. Of course there are many items that are to be covered still but the main outline is present in the above said plan. The remaining rituals mainly include the following items:

1. Vajapeya or the food-sacrifice.
2. Southramani or the divine-sacrifice.
3. Rajasuya or the King-Sacrifice.
4. Specific sacrifices to acquire wealth, victory, splendour, cattle, villages, children etc.
5. The ritual of The Preparation of the ground for fire.
6. The ritual of brick laying.
7. The Ritual for Rudra.
8. The piling of the fire altar.
9. The Satra Rituals.
10. Gavamayana Ritual.

Among these the ritual of brick laying is very significant and symbolic. There is every detail worked out from the description of the dimensions of the brick npto the arrangement of the bricks in layers which are mainly five. Various arrangments are found in brick laying to form varions patterns that represent the activities of the creation. The arrangement of bricks in the form of the great eagle (Suparna) is profound and matchless. It contains all the forms and the numerical potencies. Each brick and each cluster of bricks is governed by a Deva, a number and name for invocation.

The Satra is a very noble and enlightening ritual and it includes the gathering of many great scholars renowned in many branches. There are many types of this highly speculative ritual and each type differs from another iu its duration. For example there is the Satra of 12 days, 13, 14, 15, 17 and 21 days. There are also Satras conducted for 12 months, 12 years, 100 years and even 1000 years. Thus the Satra ritual runs as an inheritance. We find many occasions of the Satras conducted by kings and great sages in the Puranas. The very narration of all the Puranas is done during the ritual of the Satras. Sages used to gather in the forests and cave temples into units of prolonged Satras. The conducting of each such Satra included the composing and the editing of the various books of wisdom. Various points are discussed and problems settled during the Satras. At present there is going on a grand Satra which began just before the advent of the Kali Age. It runs until the end of the present age and the intention is that the Sages wanted to live that sacrifice to tide over the influence of

the Kali Age. Various Masters are being trained and hierarchies are being hatched within the spiritual womb of this Satra. These sages have evolved a mighty rotating wheel of their cumnlative thought form to keep them off the infiuence of the Kali Age. The various members of this Satra exist in various groups on the seven magnetic centres of this earth. All of them live in group contact and work out the plan of their syllabus from time to time to train the disciples into Masters and Hierarchies of Wisdom. One of these groups exists in a place between Kalapa and Shamballa. Veda Vyasa presides over the whole activity and Lord Maitreya came down as the Christ of the present age according to this plan. The concept of the Satra ritual is profound and sublime. We can understand that it is really the grandest of all the Vedic rituals of the speculative order.

The performance of the above said ritual is for the attainment of certain levels and privileges. Those who perform them with the object of any attainment will attain the desired object. The highest aim of such ritualist is the bliss of the heaven (the experience of the Devachanic plane). The purification of the physical, astral, mental and buddhic planes becomes possible very easily by the performance of these rituals. The student is freed from the bondage of his past associations of his previous karma. The effect of the good karma caused by the performance of the rituals is accumulated in one birth. As he leaves the body and goes to the devachanic plane he experiences the level of that plane as long as the impact of the ritualistic accumulation of good karma exists. Again

when it is exhausted completely his evolutional urge comes to the fore and he again comes down to the comparatively denser levels with his consciousness dispersed among the duties of the various layers. Thus the effect of the Vedic rituals is only temporary when conducted with a spirit of attainment. There are others who perform the rituals their duty without having any motive. The thought of attainment is totally absent in them and yet they perform the sacrifices simply as a duty. For them these rituals work out for purification and the result is their liberation instead of any attainment. All the attainments come to them in order according to the law of evolution which is a part of the planetary and the solar karma. Thus they have the twofold advantage conferred upon them though they do not take it as an enjoyment. Enjoyment is the innate and unconditional with them and no attainment or loss can condition their inner nature which is the bliss of liberation. These are classed among the highest category of ritualists. Of course the vedas include all the levels but it is the duty of the highest student to receive only according to his own right of choice. If his choice is attainment he is hound to by it. If his choice is nothing he is liberated.

It is said that the performance of these vedic rituals should be done by a person who is qualified to do it. This qualification is got by certain regular rituals that work as initiations. They are called the sacraments to initiate the student. There are quite a number of such individnal rituals (as they are different from the previous ritual

that are conducted collectively). These sacraments are to be conducted to initiate the individual from the time of his fertilization in the mother' s womb during the prenatal period, at the time of birth and during the various stages of his growth. Strangely they coincide with the biological, physiological, metabolical, psychological and emotional changes of man due to the influence of his age and growth. One important sacrament is that which is performed by the father jnst after the birth of the child even before the cutting of the umbilical cord. The father touches the head of the child and invokes the string of consciousness that links the father and the son by uttering mantrams which mean "You are born from body to body. You are the 'I AM' in me in the form of my child". This invokes the subconscious nature of the child into the path of evolution. It works to develop the gradually unfolding mind in an orderly way. The mind of the newly born babe is clear as mirror and receives whatever impressions that are made during the first few hours after his birth. These impressions form the basic initiation through which his mind grows into objectivity. The astrologers know that the impressions received by a babe during the first six hours after his birth (90 degrees rotation of the earth on its own axis) will progress into his behaviour through 90 years of span. The planets in the heavens at the time of his birth will receive his twelve houses of the horoscope in various angles and produce a frame work of individual karma to work out of 90 years. This can be sanctified and elevated into nobler terms

of translation into the mundane life by performing the above said ritual at the time of birth.

Secondly there is the ritual of the first hair cut with significant mantrams. The import is about the rays of sun being cut to stimulate the solar consciousness that will be utilised for the brilliance of the inner man (the sun as the dweller in man). During the age between 7 and 14 years, the mind of the boy gets a second stimulation. The behaviour is gradually transformed from the imitative faculty to the questioning faculty. During this age the ritual of second-birth is performed. The boy is familiarised for the first time with the ideas of the existence of a grand universe around him and a centre within him which stimulates the thoughts of man to meet the outer world. Gayatri the greatest of all the vedic mantrams is awakened in the boy. He should meditate that Gayatri is his spiritual mother and the solar god is his spiritual father through the world of the physical path. From that time onwards the boy is initiated into the mysteries of fire and its rituals. He is expected to leave his house, approach the Guru and get conversant with the Vedas and the allied literature. He is also expected to be simple in his food and rest. Begging for his daily food is imposed upon him as another sacrament.

Next in order the student attains an age when the polarity of sex begins to have its influence upon him. His intelligence is influenced by his emotion and evolution brings sweeping changes in his personality. At this stage his marriage is conducted as a sacrament. For a trained soul sex life is definitely

a sacrament and a necessity but never a source of enjoyment or indulgence. It is the duty of a grown up to aid the creation and the plan of evolution by providing his sex life as an opportunity for the reincarnating souls to take birth. So to the ritualist old life is a duty and is bound to be within his own mental control. A thorough knowledge of the process of creation and reproduction is provided during the study of the scriptures at the feet of the Guru. It is said that two groups of intelligences preside over the whole process of creation. One set belongs to the activity of creation and another set belongs to reproduction. Creation is a cyclic activity of the subtler planes and reproduction is an imitation of that activity to produce the grosser planes in the same order and arrangement. All the phallic mechanism of the physical body of various beings is only a copy of the higher implements of creation. The urge of sex is also a copy of the urge of the absolute to come down as creation. These two levels should be well understood and equated by the student. Then only he can live in the reproductory duties without failing to provide the necessary behaviour for the creative planes. If the string is broken the reproductory activity becomes an end in itself and an enjoyment by itself due to which man fails into the level of indulgence. Here comes the difference between the duties of a ritualist and those of the ordinary man. The latter is only an animal, responding to the biological behaviour. The difference is that the animal kingdom lacks in the intelligence of man and is hence mercifully guided by nature through instinct. Man breaks this link with nature and

satiates his appetites without his fitness in nature. This is the reason for the so many evils man is suffering from. Every biological step including maternity and child bearing becomes risky. The health of man gradually decreases. Unlike the animal he requires the aid of the medical science to protect him at every step. When birth control is natural with the animals due to the specified mating seasons, it becomes a problem to man and he seeks so many debased means to escape the problems confronting him, the problems that are the products of his own misbehaviour. Such a risk is easily tided over by man through a process of ritualising his emotional activity. Once again the aid of nature is acquired and the harmony is established. For so many such reasons it is imperative that one should be conversant with the functions of the creative and the reproductive activities in him. The devas who govern the two activities are called respectively Devas and Pitrus. It is many times misinterpreted by some orientalists that the Pitrus of the Vedic literature are the dead forefathers of the individuals that are worshipped in their memory. What a foolish concept of a profound truth! It is true that the Pitrus are our forefathers but not in the individual sense. They are the forefathers of the present mankind in every round. For the present mankind (which belongs to the fifth root-race) the forefathers came down from the present moon globe. This is because the present moon was the previous earth. It was inhabited by a race of mankind who are now promoted to the level of Pitru Devas and who once came down to this earth to people this earth. That

is why they still keep up the link between this earth and our satellite moon to conduct the functions of reproduction to aid the evolution of this earth. The evolution of the four kingdoms of this earth has much to do with the intelligences that travel to earth from Moon through the moonbeams. It is a biological fact that any seed cannot germinate without the aid of the moon-phase. The growth of crops has a direct bearing with the moon phase. Every true astrologer knows that the menstrual cycles of woman, the ovation, the fertilization, the parturition and the growth of the foetus are all guided by the activity of the lunations. Verily the Moon is the mother force of all the reproductory phenomena of this earth. Thus much is only about the Pitrus of our earth. Similarly there are Pitrus belonging to every planet and even every Solar System. They form part of the cosmic intelligences. The Vedic lore has brought much light about the workings of the Pitrus.

Among the first races of mankind formed on this earth there was a time when the human beings had no sex division. There was a race hermaphrodites trained in the path of evolution under the direct guidance of the Solar Gods Hermes and Aphrodite (Venus and Jupiter). People multiplied by a process of binery fission. Gradually there was the intravention of the Lucifer intelligences who came down to earth from Mars. They caused the polarity of sex. Gradually the lower pole was stimulated in man when the construction of the south pole to this earth was complete (See the

Chapter on Virgo in my previous book SPIRITUAL ASTROLOGY). Even then the higher creative intelligences held the activity of Mars under check and the activity of sex worked only as an occasional necessity to aid the evolution by procreation and it was never a source of enjoyment or indulgence. Gradually the martian ray gained prominence (in accordance with a higher necessity on the solar plane), and man developed a craving for the sex act irrespective of its higher purpose. It was the beginning of the lower and the debased phallic activity in the psychology of man and the phallic worship iu the religion of certain races. Even today the ray of Mars interferes with the pure love ray of Venus in the horoscopes of the majority of mankind. Of course the masters and many spiritualists of white Magic are an exception to this. In the zodiacal activity the two signs Taurus and Libra that are governed by Venus have their opposite signs Aries and Scorpio governed by Mars in the majority of horoscopes. This shows the nature of the difficulty that a spiritual student comes across while he attempts to neutralise the polarity of sex in him by making the lower reproductive pole passive and the higher creative pole active. The Vedic rituals that formed the sacraments marriage, consummation, love and reproduction are all skillfully formed by the Hierarchies and seers to tide over the above said complication. The creation of god and the reproduction of man are both compared to the effort to utter forth a semisubjective concept emerging from subjectivity into an objective word that is impregnated in its turn by the concept itself. The allegory of Brahma

g Saraswathi from within himself and follow-
r to impregnate to bring out the creation
jectivity explains the whole mystery to one
in meditate upon the whole phenomenon.
ld Testament of the Bible also borrowed a
story from its originals that Eve is taken
the breast of Adam (wrongly translated as
in English) and the whole creation came
Adam and Eve.

e role of the house-holder after the sacrament
riage is itself a symbol of man living in his
in the Vedic lore. The body of man is
ed to the house of man because house
g is an imitation of man after the model
acquisition of the physical body through
uction. The sanctity of marriage and the
l behaviour of the husband and wife towards
other is itself a part of the Vedic rituals
is intended to keep the purity of the phallic
ients of man so that the soul descending
ody undergoes no pollution. To a ritualist
ctity of sex means much more than a social
ience and a moral conviction. With due
ies to the modern age it can be said that
han half of the evils of man at the present day
ed upon the carelessness towards the sanctity
Even the trend of thinking of the whole
leading maukind towards destruction in
of the advancement of the scientific thought
at is no wonder.

e vedic literature ritualised the daily life
house-holder also and the intended rituals
mposed of the formulae in the imitation of

the cosmic order. Prayer, worship, duties towards parents, keeping up social relations, preparing food and maintaining the upkeep of the whole house are all ritualised and sanctified. Of course a man lives in his own level of happiness without any sense of sanctity. Yet if he cares to sanctify his daily routine he can know the difference in the nature of his experiencing the same life.

Among the daily rituals of a householder we find the two twilight invocations and the Noon invocation most important. They represent the invocation of the chairs in the East, west and south in the modern rituals. The twilight invocation is to invoke directly the Lord of the Dawn, who awakens man periodically every morning. It is explained that the dawn is not at all the Sun-god but it is always relative to the observer. Sleep is compared with darkness and awakening with light. Twilight denotes the link of consciousness that brings us out from sleep to human consciousness. Again death is compared with darkness and life with light. The Dawn denotes the emerging of man from death into life. This linking consciousness is named Savitri (a potency of Gayatri) in the Puranic symbolism dealing with the death and raising of the man as truth bearer (Satyavan). During the twilight-ritual the ritualist offers prayers to this linking consciousness as goddess Gayatri and Savitri.

The preparation of the daily food should be ritualised through an intention of preparing it for some guest at first and the householder to eat next. The very intention changes the nature

of man and the process of preparation is also necessarily sanctified being prepared with care. There are five more ritualistic duties to be performed by the householder and they are termed as the five great Yagnas. They include his duty to Devas, Pitrus, human, animals, and to the elementals. Man is a product of the activity of so many intelligences at work. Hence he has to pay his homage to those gods in the name of Devas and Rishis. His duty to the Devas binds him to keep the air, water, space, etc. around him free from impurities and if possible he should decorate them with pure and finer things. The use of incence in a ritual sanctifies the whole atmosphere and even the neighbours may be benefitted by it. His duty towards Rishis includes the effort of educating himself and his family along with certain disciples and to enlighten them about the intellectual and spiritual work of the great men of the past. In fact everyone is really indebted to all the great thinkers of the past. His duty towards mankind is to give food and shelter according to his own ability. The Upanishads of the ritualistic school (Taittireeya Upanishad) says: "Nobody should be denied any space being provided—man exists in space and space exists in man. Space and man are both matter" This means that man is always indebted to space at least that much volume which his physical body occupies. The householder's ritualistic duty to animal includes his domesticating certain animals and feeding them besides giving something to the birds. So many ethereal beings and disembodied souls gather around the house of a householder at the time of the feed. They enter into the bodies

of animals and birds and return with blessings and unseen favours if they are fed. It is said that the broomstick, the grinding stones, the fire place and other implements of the house holder daily cause some unseen harm to many little living beings in his house. To tide over the evil effect and to repay the compensation to the order of the creation the Vedas prescribe the above said five great rituals. The morning twilight ritual invokes the emerging consciousness and the evening twilight invokes the merging consciousness of man. In between there is the noon ritual which invokes the highest point of man's illumination.

10. The Significance of the Cremation Rituals :

Every student of Theosophy knows that man does not cease to exist after 'death'. Scientifically speaking death is only a disappearance of the temporary physical vehicle of man. Whenever the present physical sheath is worn out by age or disease which is the result of the evils of the individual or race, the inner man has every right to drop off the soiled vehicle to choose a better one. Hence death is a separation only to the physical senses. Many states of the planetary matter pertaining to the mineral, plant and animal kingdoms are initiated by the embryo into a poise and an influx that continues from birth to death. Hence the physical span is only an osmotic pressure of the consciousness that keeps the matter state of spirit well arranged in tact due to the ritualised activity of the Devas and the Pitrus. The mind of an average man is not expected to know all these things and to get

reconciled with the universal and inevitable truths. Hence there is also an inevitable jerk in the thoughts and emotions of the dying person and the berieved relatives. At times this jerk causes an impediment to the progress of the soul on its way to the next step. The vedic cremation ritual is intended to neutralise this impediment by setting it free from the strangulatory sorrowful thoughtforms and sentiments of the individual and his relatives. There is a purificatory sacrament to relieve the disembodied soul from the impurities of the etheric and the astral planes. It purifies the subtler bodies of the subject himself and also those of the relatives that take part in the ritual. These impurities work as contagion to others in producing gloomy thoughtforms and certain diseases to the people around. (The materialistic medical science cannot suspect any such thing though the founders of the more advanced medicine called Homoeopathy could perceive and give satisfactory explanations about the vital body and the diseases engraved therein). For such reasons the Vedio path keeps the close relatives of the departed off from touching others during the first ten days after the incident occurs. Carrying the corpse by four men indicates the proper decomposition of the physical body to return into the four kingdoms below in man. The presence of the angels at the four corners of the earth is automatically invoked into these four persons and the work of the four scribes in squaring up the accounts of the completed span is fulfilled. As soon as the person is dead the corpse is placed with the head towards the north. Before the life is out it is

imperative that the body should be placed on bare floor. The earth's magnetic current should work through the body, and the local magnetism working should be merged into the total magnetism of the earth. Here it is interesting to notice that a healthy man should sleep with his head towards the south (keep the attraction of his two poles with the unlike poles of the earth). Perfect silence should be kept during the time of departure and the name of God in any language should be invoked by uttering in the right ear of the dying person. Then it becomes conducive for the proper raising of the inner man from the tomb (physical body) on the doom's day. The implements of masonry are broken (the functions of the physical body are neutralised) and the soul enters into a cave of darkness (the temporary unconsciousness which is the passage of death) only to come ou into greater light from the other side.

As soon as the life is out a lamp is place near and opposite to his head. This attracts th various subtler forces of the body and prevent the downward flow of the ethers of man escapin from 'the nether regions' (the lower nature (man). Then the body is purified by bath and properly decorated to be carried by four peop on a vehicle constructed in the fashion of a ladde This vehicle symbolises the ladder of the subtl bodies of man serving as a path to tread fro the lower to the higher natures until he reach the Devachanic plane. Fire is carried in the ha of the eldest son which signifies that fire of l that is handed down from father to son whi periodically consumes the physical vehicles and kee

up the tradition of the activities of life. With the same fire the body is burnt in the cremation ground. The fire in man is the real inheritance of manhood that is concealed amidst the brilliance of Godhood and this fire is the lamp in the hand of man to show the path of life, from time to time consumiug his physical vehicle. This subsidiary process of consuming the physical vehicles includes the promotion of the physical atoms into higher planes, by virtue of their serving the various physical tissues of man in the behaviour of the disciples of the inner man. The whole process of ritual after cremation continues for ten days and on the tenth day the soul is said to have secured the path of swarga (Devachan). The sons of the dead man performs the ritual during these ten days. The mantram used invoke the intelligences that work out the heredity of man under the direct guidance of the Pitrus. The presence of the finest traits of the departed soul should be invoked into the Offspring to be handed down to their children.

Every return of the moon to the same point in the zodiac where the Moon was at the time of the departure will be observed and ritualised. These monthly rituals will trace the lunar path (the path of the pitrus) along which the departed person takes his journey into Devachan and the counterpart in the offspring traces the reproductory activities of the offspring to reproduce the composite counter-part in the form of children. Every true astrologer knows the relationship between the position of the Moon of the father and the Moon of the son

These monthly rituals are conducted during the first twelve months and then the first annual ritual is conducted to denote the return of the spirit of man (enacting the role of the Sun-god in the ritual of life) to the same point of the year but more advanced and enlightened. Then the monthly rituals are stopped and the annual rituals are observed throughout the household career of the children. The rationale is highly scientific and it includes the zodiacal mysteries of the solar return and other astrological phenomena. (The working detail of all these rituals and the mantrams used is left out here for lack of space and the subject requires an independent treatise).

Puranic Rituals

There are many Vedic rituals which escaped mention in the present book. Even a sum total of all these rituals forms only a part of the once existed Vedic rituals. Sathapatha Brahmana describes some and mentions many of the rituals that are not found in the present texts of the Vedas. Strangely enough, many of them are found in the operative injunction described in the Book of Dzyan (which is not yet given out to the world and which will not be given out until the sacred work of the present Christ is completely free from the political motives of the various Churches of various religions working at present). Some of the rituals are projected in the form of narratives and allegories in the Puranas. The allegories in the puranas were in vogue long before the composition of the present versions of the puranas. They were being directly narrated as stories by Gurus to their disciples during the time of the vedic initiations. Parasara, the father of the present Veda Vyasa, could foresee the trend of the Kali Age. He could know that the chain of the path will be broken among the followers of the one religion. He could also see that the one religion of man will be broken up into many through the imperfections of the rationalistic (non-intuitional) approach of the age. He, therefore, wanted to

incorporate allegories in his treatise, "Vishnu Purana". Vishnu, the Lord of Pervasion, who presided over a grand sum total of the Vedic Rituals and in whose name all the rituals of Agni were invoked, is taken as the outline formula or the synthesising personality of the total wisdom. In the model of the ritualistic cosmic man of the Veda, Parasara incorporated the Vishnu of the purana. He initiated his son Veda Vyasa into the unity of his life work. Then Veda Vyasa gave out the eighteen main puranas that elucidate the work of his father. Again he Composed the grand work 'Maha Bharata' which contained the whole Vedic wisdom with all its ritualistic keys. A grand historical incident of the Maha Bharatha war was taken to serve as an allegory of the whole wisdom. The original version of Maha Bharatha was in the form of a grand mystery play to be enacted in the ritualistic enclosures. It still exists in some cave temples and is still being enacted by an order of ritualists. The present version of the epic poem is given out to the exoteric students and scholars of the Kali Age and it is edited by the disciples of Vyasa with many extracts of the original version. Of course, the ritual is to be concealed away from the outer world and should be kept in secret because a ritual means the manifestation of great power and occult phenomenon.

The drama of Maha Bharatha is incorporated in the epic as the main story of the war between the Kurus and Pandavas. Kurus are described as the 100 sons of the blind king (the ego of man by which man is hoodwinked from the brilliance of god-nature in him). The five sons of the white

king represent the five senses of man who belong to the Light in Man. The birth of the five sons marks the death of the father and they are brought up as the sons of the widow (as long as the five senses of man work in the world without a connecting link with the father consciousness in man, he is called the son of the widow). These five children have their fathers among the devas though the physical father is their vehicle. Hence the mother-nature of man is not a widow in the true sense. The five devas who preside over the five senses of man continue to guide their sons from time to time until the five children retrace their path to the capital to regain the lost kingdom from the sons of the blind king. In their quest they secure the companionship of Lord Krishna (the highest God-principle incarnated in man). The whole kingdom is bifurcated and a new capital is erected by the Magic of Lord Krishna through the aid of Viswakarma. Then comes the performance of the grand royal vedic ritual Raja Suya (conceiving a king out of man). It is conducted under the direct guidance of Lord Krishna. It is performed in a big hall erected by Asuramaya and consecrated to the five sons of the widow. The construction of this hall, marks the construction of the spiritual body of man which is the Antahkarana of the Raja Yogis and the higher bridge invoked by Master C. V. V. among his disciples. It is a filling up of the gap between the known and unknown worlds of man. A detailed scientific explanation of the whole process is described under the title of the " Building up of Antahkarana " in the book *Treatise on the Seven Rays* by A. A. B.

After completing the royal ritual, the Pandus lose their kingdom in a gamble with the sons of the blind king. They leave the kingdom and make their exit into the wilderness showing that the divine principles in man will lose themselves into the objectivity leaving a full play to the humanised activity of the divine powers. After this the Pandus live incognito for one year keeping all their divine weapons in a corpse tied to a tree. The corpse represents the flesh and blood of man wherein the treasures are buried. The tree represents the tree of evolution. These Pandus live in the kingdom which is named after the great fish. The fish represents the prophecy of the promised land or the divine wisdom that will be once again handed down to man after attaining spiritual levels. At the end of this period the great war of Maha Bharata was fought between the Pandus and the Kurus for eighteen days. Eighteen squadrons partook in the battle. The whole book of Maha Bharata is composed in Eighteen Volumes. Before the beginning of the battle there is the initiation of Bhagavad Gita, the message of the Lord to Man in Eighteen chapters (Eighteen is three-fourths of twenty-four which represents the rotation of the whole globe through $3 \times 90°$ which includes eighteen lunations in the year). This represents the emergence of the fourfold word of God in its first three planes (when the utterance of the fourfold word is applied to the birth and span of man, three-fourths of the year is completed in the mother's womb and the remaining one-fourth is spent as his objective span with a progression of one day responding as one year in the span. This is better

understood by the astrologers who know the method of secondary progression to read the horoscope of man).

The theme of the above-said mystery play Maha Bharata includes also the marriage of the five sons of Pandu with a maiden who is the daughter of the ruler of the land where five rivers meet. The middle of the five brothers Arjuna who is the disciple of Lord Krishna represents the man-consciousness in man being initiated into God-consciousness. A rotating fish is arranged above and Arjuna hits the fish with five arrows looking at the image of the fish in the waters below. The fish above represents the divine wisdom which is the prophecy of man and the image represents the lower principles of man arranged in the worlds below as above. By the hitting of the fish the five sons married a maid. In the Zodiac the fish represents the sign Pisces, and the maiden represents the opposite sign Virgo. Arjuna with his bow and five arrows represents the sign Saggittarius wherein the passage for initiations is concealed. The whole story is an allegory of the sign Virgo being raised to the level of Pisces when the twelve signs in man are elevated to only six pairs of signs, to represent the activity of the six chakras in man. To such a man who has achieved this through a ritual of Maha Bharata the sun (the spirit of man) never experiences a fall (debilitation in Libra) after completing his journey. Then he again enters Aries because there are only six signs to him. This means that the Kundalini rises to the chakras above after touching the solar plexus.

In the Maha Bharatha there are also the symbolic journeys of the soul allegorised. The pilgrimage of Arjuna for one year after the marriage includes his another marriage with a sister of Lord Sri Krishna. This is the mystic marriage of the human soul with divine nature. Then there is the journey of the five brothers into the forests indicating the wilful journey of the initiated man into the buzzling wilderness of the mundane world. There is also the upward journey. of Nahusha, a king upto the level of the king of the Devas and his fall into the generation again in the form of a serpent. There is also the upward journey of his son to the same level, his coming down again to his fellowmen and his next upward journey into the eternal Path. This represents the march of man into the realms of the ritualistic wisdom, his coming down to serve his fellow beings and thereby attaining the path to liberation. Finally there is the journey of no return undertaken by the five sons with their wife. Of all the six only the eldest of the five sons (called the son of Death) reaches the goal by not leaving back his father who followed him in the shape of a Dog (the vigilance of man that is controlled by the Dog Star in Heavens). All these journeys are being still enacted in the mystery temples by the followers of the Order which is called the Ancient ritualistic Order of the Mystery Circle. During the next fifty years some of these rituals will be externalised and published in detail and will be conducted in ritualistic halls all over the world under the direct guidance of the Masters of the Seventh Sub Ray under the Second Ray. This is mentioned in many places by the Tibetan Master in the

works of A. A. B. At one place it is mentioned in the following words : "This second group will implement the new religion ; by the time they come into control, the old theological activities will have been completely broken. Judaism will be fast disappearing. Buddhism will be spreading and becoming increasingly dogmatic ; Christianity will be in a state of choatic divisions and upheaval. When this takes place and the situation is acute enough, then Master Jesus will take certain initial steps towards reassuming control of His Church. The Buddha will send two trained disciples to reform Buddhism ; other steps will also be taken in this department of religion and of education, over which the Christ rules and he will move to restore the ancient spiritual land mark, to eliminate that which is not essential, and to reorganise the entire religious field-again in preparation for the restoration of the mysteries. These mysteries when restored will unify all faiths.

Groups of spiritually-minded financiers, who are conscious members of an Ashram will take hold of the world economic situation. The Christ and the Masters are occupied with the task of preparing for the restoration of the mysteries. This restoration will fall into three phases and will cover and include in its symbolism all phases of human unfoldment. The story of mankind will be pictorialised. These three phases correspond broadly aud in a general sense to the three degrees of the Blue Lodge in Masonry. The analogy is not entirely accurate, owing to the unavoidable

degenerecy of Masonry, but with the restoration of the mystery, Masonry also will come into its own. These phases are :

1. The stage of a general recognition of Light in all departments of human living. This is inferred in the first stanza of the New Invocation. If the ritual of the E. A. is studied in the Light of this information the significance will emerge. The poor and destitute candidate emerges into the Light.

2. The stage of complete economic reorientation; in this, humanity is relieved of all economic anxiety and is free to receive its due wages and the right reward of all service rendered in the building of the Temple of the Lord.

3. ....spiritual status is recognised through the medium of what is regarded as a major initiation for which the first two initiatory degrees are only preparatory. This first great initiation will be objectively staged and the general public will recognise it as the major rite and ritual of the new and religious institution of the period ...." (*The Externalisation of the Hierarchy by A. A. B. pp. 573 to 575*)

he orlginal dramatised version of the Maha- ta will be ritualised as a set or a succession uals with some minor changes made here iere to remove the proper nouns so that ›rk is understood on the intended broad

ense. The whole version will be enacted in English. 'here are two more rituals that form part of he mysteries of Maha Bharatha. The first is the lescent of "The Point of Light" from the creative evels (Brahma Loka) to the physical plane. This ncludes the allegory of the fall of Ganga from the evel of the creator (appointed God who is the 'etragram or the fourfaced deity expressed by the ormula of the cross within the square) to the arth. The story is available in all its detail in the first ook of Maha Bharatha. A lunar king, Maha Bhisha the great divine healer) falls in love with Ganga the three fold flow or outpouring of the spiritual ctivity). Brahma curses the pair to go down to arth and return after experiencing the life there. n the meanwhile eight deities among the Pitrus re also ordered to take their birth on the earth. Ganga and Mahabhisha come down as Santhanu nd Ganga to reproduce the first seven pitrus as ying gods and the eighth to establish himself n earth and cause the birth of the lineage ithout himself getting married. Satyavathi (the uth bearing word or the utterance of the sacred ord in its third manifestation) gives birth to 'edavyasa while she was a virgin through the piritual impregnation of Parasara. Satyavathi oame ut of the belly of the fish and Vedavyasa causes he birth of the blind king and the white king. his froms a grand mystery in itself though it is part of the drama of Mahabharatha. This gives he initiation of the sacred word as Gayatri and estows upon the student the capacity to reorganise ie whole Vedic wisdom in a fourfold manner or himself.

The second mystery play is the tracing of the lineage in which the highest Lord takes his physical incarnation as Lord krishna. An ancestor of the Kurus and the Pandus who belonged to the lunar lineage (the order of the pitrus) and who is called Yayathi (the pilgrim) marries two virgins: 1. The creative path of the devas or the upward path and 2. The reproductive path of the pitrus or the downward path. The first one is the daughter of Sukra, the preceptor of the forces. The second one is the daughter of a king lower who belonged to the lower (grosser) lineage of forces. Sukra himself is a Deva (creative force) though he is a preceptor of the Asuras (physical forces). On the human scale sukra governs upward path of the reproductory fluid of man through the path of Rajayoga. The king of the demons, the second father-in-law of the pilgrim represents the intelligence that governs the lower worlds of man. Yayathi begets children through both of his wives, but the inheritance of the objective kindom is got only by the sons of the Asura wife. The sons of the upward path live to bear their order only as a prophecy of the birth of Lord Sri Krishna in their line. This part of the mystery play represents the twofold activity of the creation in man and the realisation of the highest god through the upward creative activity. In fact this forms the main part of the mystery because the five sons of the Pandu become his followers and disciples to gain victory in the great war of Maha Bharatha. Strangely enough this whole story was fully externalised into the physical historical play and the externalisation was complete by the time of the composition of this work. Veda Vyasa

happened to be the contemporary of Lord Krishna not only on the spiritual plane but also on the physical plane. He had the opportunity of depicting the historicity of the whole story. For the disciples of the posterity who live in the Kali Age, the ritual is left as an inheritance to make " the Lord walk on earth with Man " on the spiritual plane until the return of the Christ and on the physical plane for the time of the return when thistles shed honey and swords are beaten into ploughs. By that time the oddities of man are rounded up into the nectar of love, the universal solvent and the unifying principle of all religions through the work of the Christ. Also by that time politics becomes out of date and ceases to be a necessity to man. Equal distribution of the wealth on the physical plane will be conducted by the aid of spiritual consciousness expressed through love-wisdom (the activity of the second ray).

It is evident from the above mystic charge of the Maha Bharatha ritual that the main grand mystery of the return of the Lord to earth is made secondary in the vastness of the whole drama. For this, Veda Vyasa has separated this mystery into an independent allegory dealt directly in detail in three more books of Maha Bharata under the title *Hari Vamsa*.

Again the whole Puranic approach is given by him as another mystery in which the descent of the Lord forms the main key and into it the others fit in as parts. This is the composition of his last work Maha Bhagavatha which is again a dramatised version in its original. The formula of the twelve

solar months in the year and the twelve signs of the zodiac formed the basis of the composition of the Book in twelve volumes. The highest Deity is first introduced as a Solar Deity (Vasu Deva) who is invoked by a Mantram of twelve syllables. The birth of the Lord takes place in the 10th Volume and his death in the 1st volume. The key to this mystery lies in the zodiacal rituals starting with the meridian or the 10th house and covering the 1st house of the cosmic horoscope as marking the death of god-consciousness to give birth to man-consciousness. On the physical plane also man is born into earth in the 10th month of his embryonic development and travels to meet his starting place. The whole formula of this book is initiated to Veda Vyasa by Narada. Narada is the grand Master of all the solar and lunar rituals of creation. He initiated Valmiki into the solar allegories and Vyasa into the Lunar allegories. On the cosmic plane Narada works as an eternal principle (not the name of a person whose activity is one unit including the activity of Mercury, the Planet on the one end, Neptune on the other via Venus). Sanat Kumara is his colleague on the plane of Venus-consciousness. On the plane of Mercury Narada works as the intelligence to compare and contrast things (figuratively called the bringer of conflict). On the plane of Neptune he is the founder of the musical heirarchy who bestows the word of the Lord through the power of music. This much is enough for the present to give the proper clues to approach the Puranic mysteries that are rearranged by Veda Vyasa to stabilise the Vedic wisdom on earth

through the dark age of Kali. Lord Krishna has lost himself into the soul and spirit of Lord Maitreya at the time of the physical departure of Lord Krishna. Hence Maitreya, the present Christ has taken the burden of renovating the school of the mysteries with the aid of the Masters through their Ashrams in the modern age. Of course English becomes necessarily the medium of the whole plan of Wisdom. For this reason the phonetical and etymological imperfections of English will be corrected from time to time to prepare it as a language of the initiates and in the meanwhile English is bound to be the World Language through political, economic and spiritual reasons.

The cosmic principle Narada comes down to the earth and lives as sage to initiate some seers. Through his initiation Valmiki reproduced the solar allegory which deals with the mission of the Sungod to create the activity of the year on this earth. The solar intelligences come down to earth through many realms that are allegorised in the story of Rama by Valmiki as the many Solar Kings that came down to earth to produce the incarnation of Lord as Rama. In the Vedas Indra, the king of Gods, is called Rudra in a partioular sense. The rainbow is called the bow of Indra in the poetic imagery of the epic. The water on the earth is raised by the sun's rays to form as clouds upon which the bow is formed. The southern solstice (the sign Cancer which forms the ascendant of Rama with Moon, the lord of the sign in the same place) breaks the bow for the water to come down. The furrow of the flow in the field is

ompared with the virgin who is the daughter of ie earth and Rama marries her by breaking the ow. The story of Rama is thus mainly a mystery lay having the whole year with the upward and ownward paths of water as its theme. This forms ne two fold activity of man (coming down to latter and going up into the spirit through the olar ritualistic activity). Thus the story of Rama an amplification of the ritual of the year and .so an initiation into the import of the Gayatri antram. It is noticeable that the story of Rama composed in 24000 verses representing the 24 nations of the year and the 24 syllables in the etre of Gayatri. Towards the end of the book is hinted that the whole story is enacted as a ama by a set of Deva intelligences who are ained as actors. This shows that the original rm of this book also was a drama to be enacted a ritual. Valmiki also had the advantage of ing contemporary of the whole story when it curred on the physical plane as a historical incident. iese epics are so powerful in the symmetry of eir composition and the model of writing that ey serve as great Mantras to raise the readers into ritualistic consciousness and work as sacraments purify the feelings, thoughts and actions.

'arious traditions among the Puranic Rituals

If a student of the ritualistic symbolism of the ıtions surveys the whole literature concerned we ıd certain traditional links sustained and being nsistently worked out as an under current of the parently varying ideology. The differences are e to the difference in time and clime but the der current is due to innate unity of man which always the same. It is this innate unity that to be studied properly by following the similar its of various ritualistic traditions. Among them following aspects appear prominent and demand areful study of the students.

a) The tradition of the dying God.

b) The tradition of the eternal fight between the Serpent and the Eagle.

c) The tradition of Man vanquishing the serpent.

d) The tradition of brick laying and building the temple.

Now let us survey these four main traditions hat we may have an easy approach towards asic unity of all religions through the speculative listic key.

a) **The tradition of the dying god**

We find this item in the symbolic man sacrifice that is found in the Veda. Purusha, the Cosmic Man is said to have sacrificed himself into the ritualisation of the whole universe. All the secondary gods that came from him used him as a sacrificial being. They tied him to the pole and from him they raised the existence of the beings of the whole universe. The passage describing this ritual and its splendours is found in all the four Vedas. In the Upanishads we find the story of Nachiketa being given away to the God of death (who is the lord of the south) by the the father. The son enters into the kingdom of death, conducts a good conversation with death, gets initiated into the mysteries of the whole creation and returns to the father with gifts and boons. In the Maha Bharatha we find that the king Pandu dies before the death of his fiive sons. In his place Lord Krishna is found by the five sons of the widow. In the same book we find that four of the sons of the Pandu were taken by the God of Death. Then the eldest son (who is the son of God of Death) conducts a conversation with the father about the various aspects of creation. Then the four brothers are again raised to life by the same God of Death. In the story of Savithri, the Virgin wanted to marry Satyavan. It is prophecied that Satyavan (truth bearer of the light in man) would die exactly one year after the marriage. When the pair has been to a forest Satyavan dies at the time of sunset. The God of Death takes him to the nether regions but Savithri also follows him. She conducts an elaborate conversation with God of Death and through his favour she receives

ioon to beget children. Then it becomes impe-
e to God of Death to bring Satyavan back
ife. Just after midnight Satyavan is brought
ife and the pair returns home.

In the rituals of the Egyptians we find the death raising at many places. Many myths of the Greek ›d lore contain the stories of death and raising. story of Jesus in the Christian Bible describes ı by Crucifixion and the rising of the prophet ıviour from the Cross to the heaven. The rituals ıe modern mystic schools contain the story of the nely death of a builder and an effort to raise to life again to find out the lost word. The stories ıdonias describe his death in various versions. hese stories mean only one truth, one ritualistic ıula and that is the solar mystery.

Sun God comes from mid-heavens to set in the sacrificing his brilliance to dwell deep into the :ts of nether regions at the point of midnight again rises in the east every time with a new rience. "Today is again new with its ever experience" is the ritualistic prayer of the c Seers. This gives the formula of the symbolic ıey described by the annual Sun in the course ıe solar year. The vernal equinox marks the ation or the brilliance of the annual sun at High ve. The summer solstice marks the sunset and autumn equinox marks the lowest point reached he Sun-god. The winter solstice again marks dawn. These four points mark the four corners he cross in the year. Again the midheaven :s the brilliant spiritual consciousness of

man at his High Twelve (the head centre). From that consciousness man wilfully descends into the matter of oreation touching the mineral kingdom, plant kingdom and animal kingdom to emerge once again into the man of his next round as a leader and saviour of the three lower kingdoms. Thus the stories of the dying solar God to take up a new birth convey more than one meaning covering the whole phenomena of the creation passing through birth and death in the course of a rotation of the great wheel.

The various sets of conversations conducted by the characters with the God of Death in these stories contain the highest truths to the mysteries of existence and the non-existence. In all these stories the Lord of Death is called the Lord of the South according to the Vedic and Puranic tradition. Yama, the Lord of Death is said to be the guardian angel of South. In the rituals South is located in midheavens for various mystic reasons. The southern tilt of the earth during the year marks the position of the Sun at the northern most point (towards north pole) and the mid-point where the sun crosses the equator from south to north is called the annual meridian. For this reason and for so many other ritualistic reasons South is located in midheavens. The fact that it is presided by the Lord of Death proves that the highest wisdom of man includes his giving away of himself to permeate and enlighten the whole universe. This is the fact that binds the underlying tradition of all similar stories.

b) The Tradition of the Eternal fight Between the Serpent and the Eagle :

The bird and the serpent have a similar origin and that is from the stage of the egg. Both the bird and the serpent lay eggs and the young ones are hatched out of the eggs. It is said that the Patriarch (Prajapathi Kasyapa) who presides over the upper half-globe of the visible space (the vault of heavens to the man on this earth) had two wives, the dawn and the dusk. He offered to confer the gift of children to them. The dusk longed for children with prolonged bodies. She wanted to beget thousand sons. The dawn wanted two sons who are mightier than the sons of the dusk. He conferred the boon. The sons of dusk learnt to enter the chasms of the earth. The sons of dawn learnt to rise up to the heavens with wings. This story is evidently a solar myth with many significant points. The serpents who are the children of the dusk represent the time bound wisdom that is concealed. The birds represent the wisdom liberated from the limitation and brought into light. These are called respectively the lower and the higher activities in man. Wisdom lies in man concealed and buried in his nature at the lower pole. It is to be raised to the higher pole when the conflict of man is solved and the life of man enlightened. The eagle is described in the Vedas as the highest formula of the revealed wisdom in Man. The various parts of the body of the eagle are constructed by the systematic arrangement of bricks in the Vedic rituals. The form of the eagle erected by the arrangement of bricks includes all the other arrangements of various shapes of the fire place with all

the possible combination of numbers, into which the bricks are arranged. The Rig Veda describes the ritualistic eagle as a twofold eagle (the man in man and the god in man) on the tree (the tree of this whole creation symbolised by the seed principle and the expanding principle through germination). The one bird eats from the tree and rejoices while the other bird rejoices without eating. This twofold bird corresponds with the emblem of the ritualist eagle with two heads that is used by the modern ritualists. The story of the mystic bird Phoenix which burns its body in the fire of fuel and comes out again by the fall of the drop of rain on the ashes is also commonly described in the various eastern and western scriptures. This also signifies the periodical dissolution of the creation and the return of the essence of the creation. This allegory speaks of the immortality of the bird through various bodies. In the allegory of Maha Bharatha the eagle Garuda is said to have brought the drink of immortality from heaven to earth. What a wonderful proof of the basic unity of truth lurking as the subconscious muse of man through ages and religions! The pious mission of the fusion of the East and the West in the modern age definitely requires a careful study of such basic truths.

The eternal fight between the serpent and the eagle in man and the solution are concealed in the sign of Scorpio among the Zodiacal mysteries. To an ordinary man Scorpio represents the genitals and the animal act of reproduction under the instigation of the Martian Ray. For this reason Mars rules this sign in ordinary horoscopes. To

an adept Scorpio represents Scorpio-Taurus. This is because there are only six higher signs working in his horoscope as the activity of his six chakras. Since the activity of the six lower signs (the signs that mark the downward path of the Sun in the year) is sublimated, the adept has the twofold higher nature of each sign. Taurus represents the voice of man and the activity of the lower pole is raised to the level of the well trained voice to create through the power of the word raised or regained after it was long lost through births. Among the rigelia of the Egyptian High Priests the head dress in certain rituals is decorated by the head of a Snake representing the Snake of the nether worlds (Kundalini at the base centre) raised to the level of Taurus, the word and the sight of man. The jewel of the emblem with double eagle is decorated as his breast plate indicating that his higher nature which raised the Serpent to the higher levels is located as the Love in His Heart. Description of Lord Siva bearing a snake as a jewel in His neck has the same import of the Kundalini raised to the level of the throat centre after returning from the higher centres for the sake of the welfare of this creation.

c) The Tradition of Man Vanquishing the Serpent :

The symbolism is much discussed and divulged by H. P. B. in the Secret Doctrine and by many subsequent Theosophical writers. We have a general survey of the ritualistic tradition right from the Vedic literature. In the Vedas Indra, the Lord of the Devas is glorified as the slayer of Vrithra.

The fight between Vrithra and Indra and the final slaying of Vrithra by Indra contains almost one-fourth of the Rig Vedic Mantrams. In many forms Vrithra engulfed Indra and the Devas. Every time Indra conquered Vrithra, the serpent outlined Indra in a subtler form. Finally he caught Indra within and without. Indra and his Devas are all kept in the impregnable darkness. No weapon was found capable of slaying the serpent. Then Vak (the sacred word) was given as Vajra (the thunder bolt) by Brihaspathi, the preceptor of the Gods. Then Indra could strike Vrithra with it forever. He then placed the body of the serpent among the units of time and space (kastas) that served as the chips of fuel that are ever moving. Indra represents the cognizing aspect of the consciousness of Agni and it presides over the firuit of all the rituals of the building process. In the puranic symbolism it is said that the Gods approached the Seer Dadheechi (the bearer of the pure buddhic plane) and begged for his vertebral column. He conceded to it and so Indra could slay the serpent with that as his weapon. In the stories about Lord Krishna in the Puranas, He is described to have vanquished the wicked serpent Kaleeya, elevated and sent him into the sea with ennobled traits. A major portion of the first book of Maha Bharatha which forms prelude to the whole story we find a number of stories connected with the eternal tug between the seers and the serpents, the Gods and the serpents and ultimately the Eagle and the Serpents. A set of Rishis who belonged to the level of the cosmic and microcosmio Devas who are called by the

me of Bhrugus are described to have a constant ht with the serpents until there was finally a com- ɔmise through matrimonial relationships between ; Bhrugus and the serpents. The Bhrugus are ; descendants of Varuna, the Lord of the West. ere is a Vedic ritual in the form of a conversation ;ween Varuna, the father and Bhrugu, the son, gives the sacrament to initiate the disciple into ; details of analysing the existence of man into the ysical, physiological, mental, buddhic and the conditional or blissful planes of his own existence. e characters of the father and son indicate that s ritual takes place while man is coming down ough father into the womb of the mother. In the crocosmic scale the west represnts the activity of ; lower pole of man wherein the son is differentiated ough the activity of the sign Libra at the navel hich sign intervenes subsequently between the gin nature of Virgo and the polarity of sex in ɔrpio). The control of the lower pole is the strength the spiritualist and hence the west represents ength in the temples of rituals. Bhrugus fighting the pents denote the tug between the cosmic conscious- is and the time-bound-consciousness in man. the same fiirst book of Maha Bharatha there the solar allegory of the disciple of a Guru ıacting as the annual solar-god conducting the nbolic journey ordered by the Guru) who is eived by a cunning snake Takshaka (the etcher the digger of holes in space). That gradually ds to the colossal incident of the grand serpent rifice conducted by the descendant of the Pandus. was intended that all the serpents in creation

should be burnt as holocaust into the sacrificial fire of the ritual. The main target was to eliminate Takshaka from creation. Many thousand of serpents were burnt in the fire but Takshaka escaped because the ritual was stopped in the middle and was completed only by substituting the remaining portion with a regular recital of the text of Maha Bharata. Many of the divine serpents were also saved by this sacrifice. The sacrifice was stopped due to the noble request of a great seer Asthika whose father is a descendant of the Bhrugus and the mother a descendant of the serpents. All these stories form part of the rituals conducted in imitation of the cosmic and microcosmic phenomena which deal with the apparent opposition and the true relationship between the creative activity and the reproductive activity. The activity of the lower pole is an opposed activity of the higher pole to an ordinary man. To a ritualist the two activities are complementary to one another like the activity of the two poles of a magnet, and the two poles of our earth. The polarity between the earth and the moon, the earth and the sun and also between the Moon and the Sun are all mutual complementaries though they appear as mutual opposites. They are like the pairs of heat and cold, night and day, life and death etc. The survival of Takshaka in the snake sacrifice shows that the existence and the survival of the lower pole is a cosmic necessity which has nothing wrong or detrimental about it. Man can, at best transcend it and neutralise it but he can never destroy it. The created universe incorporated in matter is as much true of its god-content as the uncreated subtler essence before it came down as

creation. The created universe is called the conditioned truth or the definable aspect while the uncreated forms the unconditional or undefined aspect of truth. Here the Veda says " the definable and the undefinable put together form the definition. The aboded and the unaboded put together form the abode. Truth (absolute) and untruth (relative) put together become Truth". This is the proper approach from the operative level to the speculative level of the ritual of whole creation in the concept of the Vedic seers. In all the scriptures of the world there are the stories of many heroes vanquishing the serpent or the dragon. All of them deal with the process of man transcending the lower pole to neutralise it and elevate it into the higher.

d) The Tradition of Bricklaying and Building the Temple :

Every Vedic ritual necessarily includes the building up of the sacrificial enclosure and the constructing of the fire place with various arrangements of bricks. The fire altar mainly contains five layers of bricks arranged in the ordained fashion. About the shape of the bricks also there are many injunctions. The various shapes of the varieties of bricks with their various names denote the various minor activities of the creation. For example the bricks of the first layer are called the invisible bricks and they represent the invisible outline of the visible creation. There are also the life-bearing bricks in the first layer and they include two varieties, those of Prana and Apana

(the activity that is centripetal and centrifugal). In the second layer there are the Aswini bricks who deal with the working of the twin-gods in nature (beginning and ending, life and death, awakening and sleep etc.) There are also the bricks of the flying span in the second layer. Like this there are a number of variety of bricks used in the rituals of brick laying. Among the shapes of the bricks two varieties stand prominent and they are the perfect cube (isha) and the proportional brick (urja). The Isha-brick is the ashlar of the Vedic rituals. It was built on a side of twelve inches representing the twelve months of the year. Each corner or the cube is made up of three sides of twelve inches each, the sum total of the length being $3 \times 12 = 36$ that are equal to the 36 divisions of the year each containing 10 days. The ten days denote the ten digits of the growth of Cosmic Purusha (his ten fingers on both his hands). They correspond with the 36 deacons that stand around the hall in one of the Egyptian rituals whose symbolism is concealed until the days of Greece in the 36 decanates of the horoscope. In the rituals of the Egypt and also in some of the Vedic rituals the 36 deacons encircle the candidate at the time of initiation with drawn swords. As we have previously seen, the cube contains eight corners of three right angles each, the sum total of the right angles being 24 which correspond with the syllables in the Gayatri metre, the lunations in the lunar year and the hours in the day. In some rituals this brick is analysed into and composed by six pyramids juxtaposed with their vertices, arranged at a point. For this reason this brick contains the

symbolism of the triangle (the side of the pyramid), the square (the base of the pyramid or the side of the cube), the point (the vortex of each pyramid), the straight line (the line of the pyramid) and the cube. The ritual conducted as brick laying with this cube is called the fulfilment (ishti). The Sanskrit term "ishtaka" meaning a brick is derived from this tradition.

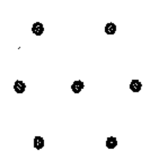
The proportional brick is called the trick of establishment in strength (Urja). It is a cube having its length, breath and thickness in the ratio of 4, 3, and 2. The number 432 forms a major key to divide time into various ages that mark the periods of ethereal, geological, biological and historical periods of this earth. This number is found in almost all the world scriptures in relation to the division of the time into ages. For example, the Puranas use these numbers with some zeros to divide the four ages of a Maha Yuga that forms a part of the day of Brahma. The length of the Kali Age is 432,000; the Dwapara Age is twice, the Treta Age is thrice and the Krita Age is four times the magnitude of the Kali Age. All the four put together form the great age Mahayuga in 4+3+2+1=10 units of the Kali age and hence 4,3,2,0000 of the mortal years. There are various types of ritualistic and speculative applications of the number 4, 3, 2 and this subject itself can fill volumes.

The founders of various religions and the discoverers of the various spiritual and ritualistic schools are figuratively called the brick-layers of the universe. Polishing a brick is the phrase used to denote the silent spiritual growth of a candidate

shing the ruggedness and the angularities of 's own personality. Every ritualist is expected give a final finish to his own brick though the k differs in shape from all the other bricks l to construct the temple of creation. Hence y ritualist is expected to mark his key-note of ue upon the shape and size of his own brick he can be sure that some day his brick is also uired by the Master Builders to complete build- though it was many times rejected in the first ges.

The process of constructing a building or an osure for ritual also includes much symbolism e divulged. The land is first to be consecrated the angel of rituals and outlined in due and ent manner. Then the ritualist has to till the l for himself with sanctifying mantrams which ke the angel of the plough, the bull and earth. these mantrams the earth is compared with a and the bull is compared with the annual solar- fertilising the earth with his masculine solar gy. The evolving ritual is compared with the culine calf representing the aspect of man in ion. This is very profound and compound bolism which should be meditated much. A r king named Kuru is said to have tilled a of space to cultivate the whole creation and e the tract is thereafter called Kurukshetra, ield of Kuru. This name is borrowed by the posers of the Puranas and the story of Maha atha is said to have occurred in Kurukshetra' described as the field of the Law (of existence). is body is verily called the field for cultivation '.

›rd Krishna in Bhagavad Gita while He the ritual to the microcosmic level. After ıe field the stones and thistles are cleared the ground levelled with the aid of the ıe sense of equality in man upon the basis h two ritualists are expected to meet). ›oints are marked in the middle of the and joined in the following manner in ·rizontal rows two on the upper row, three middle row and two on the lower row.



the Vedic ritualists this figure is called the itualistic Bird, Suparna, which is the Great f the modern ritualists. The two lines epresent the head, the three lines in the ·epresent the body and the two lines below t the divulging tail of the bird. The gure is worshipped as the emblem of man on two opposite triangles with his arms l horizontally to point out the East and st and form a cross with the meridian nadir. Some of the ritualists visualise the s the axe to chap off the branches of the be used in the ritual. The bricks of the ı ritualists are generally marked by the f the axe. Then follows the construction vhole ritualistic enclosure around this figure e head of the ritual at the fire place in t. The temple of the latter Hindus-that ructed in brick and mortar-represents the

Vedic ritualistic enclosure with certain supplementary changes. The main entrance is either towards the east or north and it has a tapering tower upon it containing seven storeys. Just after the entrance the path goes round the various enclosures of the inner temple and again leads to the same place where the Vertical Column is erected. On the column there is the emblem of the Great Eagle. This represents that man raises himself through the activity of the vertebral column to the level of the eagle from the ground levels. This is done after the first symbolic journey is over and hence the devotee entering the temple is first asked to go round and come to the column of the eagle. The column is composed of various septa, fixed in number, representing the construction of the vertebral column in man. Then he is allowed to enter into the second gate leading into the main hall. Then he has to go round again to cover his second symbolic journey. Then there is the third gate leading into the inner chamber which is the Sanctum Sanctorum of the later Hindus. Herein the image of God is installed after the required fashion. Again the devotee goes round the image to cover his third symbolic journey and bows down before the God. This temple in brick and mortar is but an exoteric representation of the sacrificial hall of the Vedic rituals. The inner and the outer halls have only one gate for entrance and exit while the three other sides are closed. This is the case with the temples of all religions of the world. The whole symbolism was much discussed and divulged by H. P. B. in the Secret Doctrine under the heading "THE HOLY OF THE HOLIES".

In the temples consecrated to Siva, the zodiacal emblems are also included. After the vertical column and before the second gate the image of the Bull is erected facing the inner chamber. The devotee is expected to come to the tail of the bull and first have a look into the inner chamber through the two horns of the bull. The significance is well discussed in my first volume "Spiritual Astrology" in the chapter dealing with the sign Taurus. The temples of the later Hindus are consecrated to the male aspect and the female aspect of God separately. In the temple worship of the female aspect of God, the aspect is called power (Sakthi) and many western Orientalists wonder that how power is represented in the feminine aspect. The truth is that the Vedic and Puranic tradition believes that power is feminine while strength is masculine. Power requires a master to steer it both in its mechanical and spiritual aspects. This dependency of power upon strength makes the aspect feminine. In the Vedas also the power of the word or the utterance is called Devi and Saraswathi while the word himself assumes the role of Brahma. The one is not complete without the other and the two form the counterparts of one whole. For this reason almost all the Vedic and the Puranic rituals require the presence of a woman to make manifest and to amplify the light of the ritual. In a mystic sense these two aspects are explained in their numerical aspect of the ritual of creation by H. P. B. in her Secret Doctrine in the following manner: The number of man is

9 and the number of woman is 10. On the physical plane also man contains 9 and woman contains 10 functional orifices. In the spiritual and the phallic significance as well, 9 + 10 = 19 and this number represents the wheel of creation. The two digits 1 and 9 in the compound number 19, when added together (1 + 9) once again give 10, the number of power to reproduce 1 (God) multiplying into the 9 numerical potencies. This aspect of truth is highly symbolical and requires a profound spiritual state of pondering to visualise the significance of the background.

Temple building bears the same significance in almost all the rituals of the world. The Book of Leviticus in the Christian Bible gives the construction of the pre-Christian Hebrewic temple as a modification of the temple of Egypt. Again the Book of Solomon in the Old Testament gives full details of the construction of a comparatively later model of the temple. Both these temples conceal the wisdom of erecting the moral and spiritual edifices of man in silence without the kindling of the single hammer heard.

The object of the temple rituals of the various centuries and religions is of two types, the esoteric and the exoteric. The esoteric aspect corresponds with the developing of the inner side of man; it concerns with the purification of the human emotions; the rearrangement of the mental and the psychic faculties and neutralising the mutually counteracting forces in man. It also concerns with the sacrament of invoking the presence of the Omnipresent Light in man. The lamp of the

sonal and the individual consciousness in man radually dimmed by the presence of the light iniversal consciousness and the whole mechanism he inner man is illuminated by the new light. iceforth man lives as a steward of the property God. Such a change is aptly called the ritual nan crossing the death. The first step of the ple rituals of the stoic side is the training of outer layer of human mind which is the impulsive ure of man. The realm of impulses, reflexes instincts is to be regularised and the student the ritualism during the first steps requires a tine with many details. The detail engages mind to regularise the impulses. Keeping ct timings to attend the ritualistic temple, kes his mind time-conscious. This gradually, itifies him with his own timings, and there ies a necessity to cut short the non-essentials t may sometimes include many temptations and igations. A minor conflict arises in the mind awaits to be settled by the awakened will ver of the student. This is the reason why the iodox school of every religion insists upon temple rice and worship.

Every shape of the environment has a definite pact upon the subconscious mind of the man it may be or may not be through his conscious id. The shape of a room and the arrangement furniture in the room along with the tiny detail t is present will definitely influence the mind the one living within the room. Moreover the our sense of man is stimulated by the articles the various colours in his room. The mind is

:ther influenced by the number of items of any
)e of article and the number of persons existing in
room. The expression of the personality bears
haracteristic means of all such effects. The number
persons in a family has got such an influence upon
mind of each member of the family that an
vanced student of psychism can feel the number by
presence of the person. All such factors are
ken into consideration in the ritual of constructing
temple and the detail of the ritual is arranged in
ch a way that the maximum advantage of all the
ove mentioned factors is derived for the spiritual
nefit of the ritualist. The rule that there should
an odd number of persons attending a temple
meditation is the significant one among the
ualistic rules. The reason for this rule is that
divine spark in every man is only one (the
st and the last odd number in infiinty) and
sponds favourably when there are odd number of
rsons. The impact of the environment upon the
e senses of man is properly utilised in the
mple through a sense of consecration and sacrifice.
ie objects of senses exist in man as associations to
ake the senses project into the objective world or
e environment. Hence to the esoteric ritualist,
e various parts of the temple exist in him as the
arranged associations. To the ordinary man before
idergoing any spiritual training the whole temple
ould be constructed to serve as a rearranged
ivironment. The architecture of the temple is the
st to impress upon his mind through the eye; the
usic of the prayers through the ear etc. The
chitecture, brick and mortar bring the shape
nsciousness in his mind into the required order or

symmetry. Gradually the physical temple of the environment leaves its complete print upon the mind when the mental temple begins to unfold into himself. Hence the path is from the architecture to the architect into man. The entered Apprentice gradually feels the presence of the builder consciousness in him as the architect in him. In this way the objective temple initiates the ordinary devotee into the process of building the subjective temple. This is true with respect of the shape of the temple not only through the eye, but also through the ear as the music of the prayer, the incantations and the intonations which leave the mind stirred up into a regularised activity through some ennobling meaning. It can be stirred through the sense of smell by the incense used and through the tongue, by the taste of the spiritual food eaten after it is offered as a sacrifice in the ritual. The sense of touch is also made use of by the various etheric and astral currents produced in regular order by the team work of the ritualist. Thus there is the proper use of all the five senses of man to build the inner temple with the aid of the outer one.

Subsequently, there will be a further development in the degree of consciousness that works through the five senses. The newly awakened and regularised consciousness illuminates the inner temple and its workings. More about the secrets of the five senses and their objects is revealed, unknown truths of known things present themselves to the mind of the ritualist. The universal consciousness that is present everywhere begins to speak with him. The consciousness that governs the surface of

in keeping it perfectly horizontal, the ɔusness that keeps suspended objects perfectly l and the consciousness that erects the cross .r right angles when the verticals and the ntals of the creation meet - all such immanent reveal their existence and their sway over hole architecture of the universe. In other the architecture reveals the various branches s in creation whereby the ritualist is no more observer of the architecture but a craftsman egins to work with the tools of the level uids), the plumb (the verticality) and the (L) which forms the fourth part of the cross the circle. The geometry of the globe in he is living will be understood by him. All ences and the arts find their proper place Law and legislature have a new meaning, eauing of self imposed discipline to him. two steps, the first step of the Apprentice e second step of the Craftsman will directly he ritualist into the inner chamber of temple he crosses death. Subsequently he experiences timely death of his personality while the within him continues the quest for wisdom es within himself as the impression of the eared father-consciousness.

ie temple rituals of the various races include shapes and the images of the various living and they serve the purpose of creating the d impact upon the mind of the ritualist. nages-of men and various animals that are : and at times mythical cannot be condemned atory. Idolatory has nothing wrong in it

as long as it serves to stimulate the required effect by the systematised impact upon the minds of men.

Man lives among the world of idols on the physical and the mental planes. He meets, greets and interacts with other people only through the aid of the physical bodies which serve as idols of the inner deity of existence. To an untrained man these idols cause various thoughtforms in the mind and lead the mind into a labyrinth of thoughts and emotions that bind him to the mundane level, creating new karma, being stimulated by the associations of the past karma. The training of the temple rituals causes a change in attitude so that the ritualist takes these idols as the various ymbols of the one truth which is the existence of he one light in all. Meditating upon a mere bstraction without any form is altogether impossible or a man to manage as long as he exists within he frame of his physical body. The images of ie temples serve the purpose of sanctifying the lready existing thoughts in the mind about the irious persons and other living beings on this irth. If an idol can kindle god-consciousness man there is nothing wrong about idol worship. he various forms of the living beings in this eation are meant for the purpose of training the ind to transcend the various levels and they belong the art aspect of the creation. The fact that e various races of mankind invent the various ms of art through centuries itself proves that and beauty are the necessary implements of ritual side of creation to elevate man from subhuman to the divine levels. All the fine

ts of the ancient races and nations were necessarily nsecrated to divine worship and the temple service. nse of decency and the concept of beauty are e two god-given gifts to man and they serve the fountain heads of the finest inventions and scoveries of man through centuries.

Life exists as vibration, and sympathy is the ynote of life. A healthy man meets a smiling ce with a smiling face and a grim face with a im face. The life in him tries to equalise the levels him with the levels in the other person. All e good features of a human face are gathered in e mind of a sculptor in a creative synthesis and hen the totality is expressed as a beautiful and nobling smiling face of an idol, the idol really ands as an image of god and can truly bring ut an equally powerful image of god in the mind f the devotee who looks at the image in adoration. his is the reason why the ancient Hindu, Egyptian nd Greek temples had images installed. The nages of various animals like the lion, the elephant, he horse and the bull in some temple architectures erve the same purpose of the animals in the acrificial rituals of the Vedic Order and the various ther ritualistic orders of the world. Sometimes hey represent the zodiacal emblems and sometimes he various evolutionary levels in man that are o be sacrificed or transcended. We also find ertain compound symbols in the form of the images vith human bodies and the heads of animals. They epresent the humanised and ennobled emotions hat serve higher purposes in creation. Gods with the eads of an elephant (Ganapathi), lion (Nrusimha),

a monkey (Hanuman), a horse (Hayagreeva) etc. are common among the Hindu temples. The Egyptian, Greek, Babylonian and Assyrean temples also contain such god-symbols in abundance. To the average worshipper in the temple they induce veneration and devotion through a mystifying activity of the mind. To the trained ritualist of the inner temple they serve as the zodiacal and the archetypal symbols of creation. For example the image of the goddess Durga in the Hindu temples is found riding on a Lion. This represents the activity of the sign Virgo and the previous sign Leo when the direction of the wheel is reversed. The Lion-headed god represents the activity of the two signs Leo and Aquarius. To a true ritualist the physical temple in brick and mortar represents the splendour of the physical plane of creation with its unity as the law of existence and the origin concealed as a thought form within the tablet of the subtler planes of matter. Hence the outer temple ritual is only an expression of the activity of the inner temple. The temple on the physical plane will give the preliminary training to the mind of an ordinary devotee to lead him through the entrance of his subjectivity (inner guard) into the real temple rituals. The Vedic rituals of the various types represent this whole process without ignoring the preliminary steps.

There is a certain stage which marks the completion of the individual spiritual development of man. This is followed by the expansion of man into the outer world in quest of something of which he is not definite. Then he is compared

to a wayfarer, a pilgrim. The second phase of his development is therefore ritualised as a pilgrimage (Adhwara). In the tradition of the Vedic seers, the student is expected to travel far and wide on foot living on alms after the phase of finishing his education at the feet of his Guru in some hermitage. During this journey he meets so many great people and witnesses so many wonders of the world. This being done in the outward sense, the soul of the man plays the role of the spiritual pilgrim in quest of something which he does not know, the something which gives him the urge. In the modern rituals this stage is marked as a journey to Jerusalem. By that time the ritualist is supposed to have completed the building of one temple and being guided by fellow pilgrims who also take the road to Jerusalem. This marks the stage of man trying to do something to the outer world in the name o God after the completion of the proper preparatio of the inner man. This marks a stage in the lif of a man who wants to ritualise his economic social and professional activities. He is expecte to discover the spirit of service in discharging hi own duties to his Master, superiors, parents, wif and children. He is also expected to discover a opportunity to serve through his own money intelligence and physical strength. In the worshi of the exoteric temple, this phase is represente by the distribution of the offered material to thos who attended the ritual. The flowers, the incens the holy water and the holy food are to b distributed among all those who partake the ritu and this includes the distribution of the ritualist light among his fellow beings.

To sum up the whole activity of the esoteric ritualistic order the ritual in the first stage concerns with the individual development of the ritualist. This includes the purification of the emotional, the intellectual and the intuitional levels of man. The purification of the physical, etheric, astral, mental and buddhic planes is covered at this stage. It marks the completion of the building of the first temple. During the second stage the ritualist applies his purified and ennobled traits to the world with which he is connected through birth, marriage, friendship and profession. He is trained to gain fitness to serve the fellow beings belonging to the above set of his environment. This marks the beginning and completion of the second temple. Then there is a third stage where he leaves the second temple also to serve the comparatively wider temple of the Universal Lord. He is expected to break off all his ties that specify his relationships with only a set of beings in the world. Symbolically he is taught to leave off his' previous ritualistic duties to enter into the ritual of giving himself up to the beings of the universe at large. He is verily a source of the mother-force of creation. At this stage he represents the pelicon feeding its seven young ones with the blood of its own heart. He comes out into the world-temple to serve every-body without any distinction. He is neither a father nor a son, neither a husband nor a wife. He has no abode of his own where he can hide his head. His heart is the rose, fragrant with universal love and he bears the cross (the responsibilities and sufferings) of all his fellow beings. His whole life becomes a ritualistic cup filled with his blood as holy water

to quench the thirst of the pilgrims of life. He becomes one with the Saviour to distribute his blood as wine and his heart as bread for the suffering lot. Such a stage is marked in the Vedic rituals by the rite called the "Sacred Man-Sacrifice" and all Sacrifices which are described previously. It includes two stages of social life: 1) Living in forests (Vanaprastha) and 2) Living wherever he is required (Sannyasa). The advent of this stage is marked by the symbolic rejection of the performance of the precious rituals. All the seers of the Vedic path attained this stage but they never physically left off the rituals. Since the whole process is symbolic, the leaving is also symbolic and it represents the leaving of the mental grip and a change in attitude. "Sacrifice, offering, penance and the duty are not to be relinquished and they are to be performed ever.—They are the purificators of the wise men", says Lord Krishna in Bhagavad Gita. It is imperative that the ritualists should leave off the sense of attainment and not the ritual. The rejection of rituals by Lord Buddha and Christ denotes the same term and the teachings thereof are intended only for the inner circle of students who have attained that stage. Lord Krishna says to Arjuna, "Leave off all the laws and take refuge in Me". Christ says to his disciples, "Leave all your people and come to Me.........I am the way". All these are intended to be understood in their proper spirit and such teachings are never intended for the public in general. They are highly misleading to the common man who abstains from following the purificatory processes of the holy orders. It may be very easy for the many so called Christians

of the modern age to leave off the atonements and the rituals of the Old Testament but the vehicles of man follow their own order in their biological and psychological and astral phenomena. This third stage of rituals marks a relinquishing of the limited sphere of service to enter into an unlimited sphere. His world-service is more important than his domestic vocational and temple services. Such a stage is marked by the special temple ceremonies of the Hindu temples conducted on certain special occasions corresponding with some astronomical phenomena. Then the image of the temple is brought out of the outermost gate of the temple to be taken round the streets once so that all the people of the town may bow down and worship it in splendour. Among the speculative rituals of the modern ritualists this third stage is represented by the attainment of the final degrees of perfection that is dependent upon the faithfulness and the service of the person without any special order of ritual attached to the degree. Blue, Red and White are the colours denoted to symbolise three stages of development that is described above.

Tantric and Agamic Rituals

These are the two types of rituals that are adopted by the Hindus of a comparatively later age. The term Tantra means craft and the term Agama means a holy order. There is an extensive literature developed about this branch subsequently. The science of architecture to build exoteric temples of various designs in brick and mortar belongs mainly to this branch. The rituals of this order can be divided into the following groups:

a) Worshipping rituals.

b) Penetential rituals.

c) Healing rituals.

d) Attainment rituals.

e) Atonement rituals.

f) Yogic rituals.

These rituals include various mantrams, invocations, incantations, holocausts and worshipping. The daily routine of the ritualist is specifically described for the following up of each ritual. Each Guru follows one of the above said branches of rituals and initiates disciples into his order and the order is maintained through generations. Every order necessarily contains the invocation of the highest concept of God through specific traits that are prescribed so that the traits may capture the mind

the disciple and train it to experience the deity Omnipresence.

The worshipping rituals mainly resemble those the invocation of Agni in the Vedic rituals. The ual starts with the purificatory routine of the ualist. All the items of the daily routine starting om getting up in the morning are all included the programme of the ritual and they sanctify e daily routine. The bath is also conducted with vocations to the angels of water, air, fire, earth, in and the cosmic plane of Devas. Then the esence of the deity is first invoked in the peneal and and the pituitary body by touching the centre the brow with some powder to mark (wrongly illed the caste mark by some orientalists). The esence of the deity is invoked in a handful of ater that is sipped to purify the three internal es of man (intellectual fire, digestive fire and ie reproductory fire). The sense organs are uched with the fingers invoking the deity therein. he ritual of Pranayama is conducted by inhaling id exhaling with the invocatory mantram meaning He is myself and I am himself". Then the tualist invokes the space and time in which he located, describing the various divisions of time nd the geographical position of the earth. Then e invokes the mantram of life into the deity to e worshipped that is located in the image. The lace is purified, the four corners are sanctified y describing the cross and the square. Then he ecorates the image with the best of flowers and icense and conducts the worship with invocatory ymns. Mentally he chants the mantram belonging

to the deity for a specific number of times. He prepares his daily food in the name of the deity with special care and offers it to the deity. The whole family eats the food thus sanctified and they should not eat anything that is not sanctified by the offering. Even then the food is not considered sanctified if it is not first offered to a guest who is considered to be a living idol of the invoked god. The daily life in its sum total is thus ritualised and gradually one is trained to live as a ritualist.

The penetential rituals are considered to be occasional. The whole routine corresponds with that of the worshipping ritual but the routine includes fasting or living upon liquid food. Whenever a ritualist transgresses the rules of his daily routine he is expected to conduct the corresponding penetential rituals. The use of certain herbs and specific items of offering by way of charity are also prescribed. Visiting holy places and touching the feet of great persons with spiritual splendour and purity are also prescribed. These rituals are mainly intended to neutralise the associations of bad karma.

Healing rituals are generally in the form of chanting mantrams in meditation and the offering of various plants having medicinal value into the sacred fire. These include the worship of and the offering to the various deities and mainly the planetary angels. These rituals are intended to heal various incurable diseases and ward off the spell of ill-health from the environment. Bathing

the invoked image in Coconut water, milk, curds and fruit juices is also involved in this process. The planet or planets that are afflicted in the horoscope are invoked and talismans prepared by the herbs and metals corresponding to the concerned planets are offered to ward off the evil effects.

The attainment rituals are intended to invoke the occult powers in man. They also contain the items of worshipping, meditation, pranayama and the use of the herbs. These rituals are used to stimulate the associations of his good karma in the past to come to his aid and elevate the will of the ritualist to attain powers. According to the estimate of the ancient seers these rituals do not come under the desirable category of rituals.

Atonement rituals correspond with the penetential rituals and are used to free the ritualist from the sin of his impure behaviour with regards to food, drink and social values. Bad speech and bad thinking also require these rituals for rectification. Generally the ritualist repeats the Gayatri mantram for a long time and distributes charitable gifts that are offered in the name of God.

The Yogic Type of Rituals form the main core of the Tantric literature. The many types of worship, prayer, invocation and the discipline prescribed deal with the various approaches for the training of a devotee in the yogic line. The power in man that is termed Kundalini is traced as the same power that is making these worlds

work. This power is glorified as the female aspect of the deity and worshipped through many rituals and liturgy. This power is considered to be the aura and the glory of the one god of Omnipresence. God and the power that pervade the worlds are described as the Lord and his wife. In man the seat of god as creator is located in the head centre (Sahasrara) and the seat of Devi in man where she is latent is located in the base centre (Muladhara) as Kundalini. She is described as the coiled serpent (the potential energy) that is to be roused by the conscious effort of man. The whole path of Kundalini from Muladhara to Sahasrara forms the main content of the description of the inner worlds in the Tantric literature. The god who is located in Sahasrara is described as the absolute without any attributes and hence there is no use of approaching him by man directly and the only approach possible is through Kundalini. The power in man is approachable by man through the various powers in man. Hence it is the duty of man to worship the female aspect of the deity to make an approach to the male aspect (here the terms male and female denote only the absolute and the relative phases of the god of omnipresence). Hence the path is as follows: The path to the highest god is through the power of the word. The path to the word power can be followed only by following the path of Kundalini. The approach of Kundalini to Sahasrara from Muladhara makes a man able to meet the highest creative god of the whole world. At this stage man transcends all the personal level of existence and can live as a realised spark of God. The completion and the culmination of

such a realization lies in the last step of the yogi bringing the pair of principles (that are made to meet in his Sahasrara) back to the heart centre (Anahata) and live there in the presence of this double principle of one god through the power of universal love-will principle.

The practical method includes many tantric rituals some belonging to the objective worship and some to the subjective or meditational aspect. This tantric concept of god is not a later invention since it exists in the various invocatory hymns of the vedas itself. The concept of Devi as a young lady, as the fountain of a river, as the source of the uttered word etc, is found in the Rig vedic hymns. The power of the creation that upholds the whole creation just like the desire to utter a word upholds the emergence of the whole word from man, is described in the Rig Veda as the concept of Saraswathi. The three-fold aspect of this word power is also described as the three Devis—Ida, Saraswathi and Lakshmi. We find this ideology specialised in the Tantric school of worship forming a part of the yogic practices of man. In fact, the Puranic symbolism dealing with the three-fold aspect of God (the creating, the supporting and the culminating aspect) with their powers as their wives existing on the tongue (as the expression of the word), the heart (as the love which preserves the expression through eternity) and as a half of the deity himself, corresponds with the Tantric symbolism of the double aspect of the three-fold deity. Gayatri itself is described as the highest god in its female aspect at times.

This is done in many places of the Vedic lore. This is because the deity is the sum total of the splendour of the ever invisible sun or the spiritual sun. The visible sun forms only part of the splendours of Gayatri. The Puranas and the Tantras amplified this symbolism into a world of allegories and rituals.

The ritualist who follows this path is expected to worship the splendour and beauty of the whole creation as the female aspect of god. He should hold woman in highest veneration. The motherhood of woman should be rememberd even in one's own wife. The ritualistic practices of Kali worship include the training of man to neutralise the polarity of sex and the practice should be started with experimenting upon one's own power (esoterically meaning one's own wife). It is also believed that man is having a woman in his heart and the woman is having a man in her heart. This means the god and the power of the worlds are interpenetrating one another and man is the meeting place. The ritualist is asked to use the finest things in the world in his ritualistic worship and test himself if he is above temptation. Even spirituous liquors have got their role in some of the Tantric schools. Of course there are many dangerous deviations from the original school and these are the result of the sensuous and weakminded slaves of emotions who produced a counterfeit of the Tantric school with its disruptive literature. The original Tantric school of the Rishis deals with the worship of the beautiful things in the world to train the man in overcoming the polarity of objectivity including

the aspect of sex. The approach of Kundalini from Muladhara to Sahasrara is enacted as a pilgrimage in many forms. The path is described as the path of the seven hills resembling the body of the serpent from tail to head. The seven hills are the six chakras and the seventh is Sahasrara. The whole ritual is objectively conducted by the exoteric pilgrims even today as a journey to a holy place that is beyond seven hills in South India. The tradition seems to exist in many parts of the world. Rome is called the city of seven hills. Beyond the man-made religious differences truth exists as a tradition through legends and symbols.

All the colours and sounds perceptible to the human consciousness are grouped according to the activity of the spectrum of human consciousness in the Tantric literature. The grouping is according to the planes of consciousness working in man and each group exists as a potency of certain colour effects and sound effects in each of the six chakras of man. Numerical potencies govern the colour sense and the sound sense in man and hence the colours and the sounds at each chakra exist as definite numbers. The symbolic description of each chakra with the number and colour of the petals and the meditative shape as a Lotus with petals conceals the secrets of yogic unfoldment through the tantric path. A faithful following of the ritualistic practices of the Tantra stimulates the chakra in the required manner and makes each chakra unfold in regular succession so that the activity of the chakras is transmitted into the activity of the lotuses. During the first steps of

preparation the candidate experiences certain colours presented to his mind's eye. He meditates upon them. Certain sounds are heard by him. The mind hears through the etheric and astral activity produced by the rituals to rearrange the matter of the respective plane in him. Gradually he locates each chakra on the vertical line that exists about and within his own spinal chord. The existence of a chakra is first located as a new grip that is working at a particular place on the spine. Gradually the grip becomes more prominent and then a pulsation works to cause a new experience in colour and sound. The student will be able to notice the activity of each chakra by the change of the colours and sounds working as the coloured lights and mantrams in the ritualistic temple of his own subtler body. Even in actual temples where these rituals are conducted on the physical plane, a change in the degree of the ritual can be detected by an advanced student through a change of the colour pervading the whole inner temple. The consciousness of the ritualist shows different types of responses to the objective world when he is existing in different chakras.

Part of the symbolism of the Tantric rituals deals with the origin of the human word and the emerging of the sound link between the consciousness and the sound. The theory proposes that mental sound preexists vocal sound in the utterance of a word. The dawn of the effort to utter a word is traced back to the place of Kundalini at the base centre. It exists there as the point of consciousness with its periodical

merging and emerging. This phenomenon again serves as a specimen to the original merging and emerging of the point in space in terms of one creation. The periodical merging of the consciousness is compared with Pralaya and the emergence with the next dawn of creation. The circle with central point is worshipped as an emblem initiating the ritualist into the whole concept. The speculative rituals of the Tantra dealing with the Devi aspect of creation are collectively called " Sree Vidya " or the wisdom of the Goddess. According to this school the point emerges in three stages. They are respectively the dawn to itself, the shining forth as objectivity and the comprehension or becoming self-consciousness. To represent these stages of light-sound (colour-sound) the ritualist is asked to proceed towards the light in three regular steps. We find the same procedure in the modern rituals also. Then the student is expected to feel the muse of the word in him from the imperceptible subjective level to the semi-subjective slumber of Kundalini in his Muladhara. Henceforth the utterance of the word is through seven stages that are called the seven levels of utterance and these levels correspond with the seven-fold nature of man's own existence. The pulsation that governs the respiration and that which is called prana is invoked through a conscious inhalation and exhalation of air in a particluar process called Pranayama. This links the consciousness with the evolving word from within. The consciousness that is evolving and the consciousness that is experiencing meet. They both serve as the thread of consciousness (Sutra atma) that travels from centre to build

circumference and Antahkarana that travels from the circumference to the centre of consciousness. The identifying nature in man is lost into the identity of the world mother and the identity descends into the centre of identification. Henceforth the disciple ceases to identify himself as one different from the rest of the world while keeping his identity. Hitherto there are two circles and two centres to the comprehension of the student. The outer space with its centre forms the one circle. The inner man surrounded by his own horizon forms the second circle with centre in himself. The ritualistic Pranayama dips his consciousness deep into the one world over and makes the "centres meet". The individual time expands into the universal time and man ceases to exist in terms of the relative time. All this process is achieved only through a practice of Pranayama and the prescribed meditation upon the origin of the word. "From the unmanifest the point emerges. From the point of existence emerges the point of brilliance. From it the point of comprehension—and from the three-fold one point the muse sprouts—from the muse, the variations—from the variations the whole word is uttered forth as this creation in existence", says a Tantric text. The dawn of the point is the dawn of its circumference. The circumference exists revealed to the centre as long as the centre exists in man. Before and after the existence of the centre there was and there will be the "hidden circumference". As long as the disciple lives in the one centre using his individual centre, his individual horizon lies as a hidden circumference within the bosom of the mother-force.

Thus there is a never ending array of the speculations of the most sublime cosmological significance concealed in the Tantric rituals pertaining to the Yogic practices. The symbols used in these ritualistic temples contain mainly the following figures: the circle with the central point, the circle with an equilateral triangle, the circle with the double triangle and the central point, the circle with seven triangles and the central point and finally the figure of nine triangles, five with apex upwards and four downwards each having its own circle circumscribed, the whole figure placed within a bigger circle and this circle within a square. This forms the complete tracing board of the Devi rituals of the Tantric School. It includes the symbols of all the cosmic, solar, planetary and microcosmic phenomena. For example the nine triangles touch the outer circle at 27 places producing 27 equal arcs. These arcs represent the 27 lunar mansions in the zodiac and their corresponding phenomena on the constitution of the woman who represents the mother force. The cylces of ovation and menstruation follow the cylces of the lunar mansions that are traced by the monthly moon. This is only a single example for the application of the symbolism of the tracing board of Sri Chakra.

The ritualist of this path has much to observe in the outer world by way of chastity, equality and charity. The unfoldment comes from within but much of the ritual lies in his behaviour towards his fellow beings.

There is one more aspect of the Agamic and Tantric rituals and this is the application of these rituals in the temple service. This is conducted on a congregational scale and the effect resembles that of Egyptian temple rituals and the congregational mass of the Christian Church ritual. The whole ritual consists of a path of worship in a temple where many people gather and take part. Mantrams are chanted by the whole group and prayers are uttered to invoke the concealed deity from the minds of all. This causes a cumulative thought-form which brings out the light of spiritual outpouring and it pervades the whole temple. A student with clairvoyant vision can see the flow and the direction of the flow outlined by certain magnetic lines of force. The success of the whole ritual depends upon the team work and the spirit of co-operation of all who partake in it. Everyone can attend the ritual without any distinction and can enjoy the benefit of the spiritual force produced. The image of the deity in the inner chamber is the centre of the whole ritual and the procedure of the ritual corresponds with the daily sanctifying routine of man. It contains the items of awakening from sleep, bathing, decoration, receiving the offerings and blessings of those who attend the ritual. Every bit of procedure is sanctified by invocatory passages. The articles that are used for the purpose of worship of sanctification and distribution serve as the media for the distribution of the spiritual light. Incense and camphor are used as the immediate media to distribute the light of the blessing through the sense of smell. Fresh, green twigs of a holy and medically important plant

(Oscimum) are used in worship and they are distributed to all after the worship is finished. Bells are rung and a type of music is given to attract the minds of the mass into the workings of the etheric and astral currents that are produced and fertilized by the spiritual force. The whole process is called the invoking and the distribution of the light of God (Archana). This congregational ritual necessarily includes the lighting up of the sacred flame and the ritual of the fire place. Both of these are done according to the Vedic ritual of fire invocation. The distribution of the spiritual light that is produced by such a process confers the minor benefits of not only improving the health and increasing the vibrations of luck, but also creating a tranquil mood in the agitating minds of so many devotees. This has got a double benefit; the one is creation of tranquillity in the individual mind and increasing peaceful vibrations among the whole crowd. After the first few minutes of the beginning of the service ritual every one is charged to emit favourable vibrations and the whole crowd works as a big power station. All the energy that is produced by the presence of the living souls and the spiritual charge that is produced by induction are automatically pooled at the centre without being known to anybody. The light that is thus pooled is again distributed to the benefit of the same people in the mass. The whole procedure bears a close resemblance with the activity of the sun's rays that gather water from the pools and rivers through evaporation to form clouds that return pure water to the same pools and rivers. The materials for the worship that are brought by

everybody are mixed up and distributed equally. This is once again a symbolic representation of the cosmic sacrifice. The quantity of the spiritual light that is produced depends upon the sincerity and the spirit of submission in those that are present. Flowers and fruits are inevitable for such a mass worship in the Hindu temples. This is because the flower is a true symbol of fruit bearing and the fruit is the symbol of bearing the seed. The life cycle of a tree is a true dramatic representation of the whole creation. The light that is invoked is properly and immaculately reproduced by the presence of the flower and the fruit as the true symbols of creation. Also the fragrance of some flowers forms the speedy vehicle for the distribution of the light. In the temple rituals consecrated to Lord Siva the use of the ashes of the wood of certain sacred trees is prevalent. The ashes of the plant matter and the water used serve as the best condensers of the light thus produced, and they induce good thought currents and hypnotic vibrations even after a long time. Coconut water is also one of the best vehicles of the creative spiritual light that is produced in the ritual. These congregational rituals serve a better purpose in a large scale than the esoteric rituals conducted in the secret temples of initiation. The higher rituals are intended to create spiritual beings on the individual scale and the congregational rituals are used by the created spiritualists to distribute the benefit of a ritual on the large scale.

Rituals and Mystery Compared

The origin of every religion in the world can be traced back to the inner urge of man to know something about the creation. Religious instinct is born with man and the activity of the whole creation remains in the subconscious levels of man as a muse. The human mind has got so many layers in which the memories of nature and the memories of the evolution of man through many stages are concealed. A right play of this memory into an orderly recollection is stimulated whenever the atmosphere is congenial. For this reason the mankind of so many races and centuries originated the ideas of religion independently. Curiously enough we find that the basic essence of these ideas showed a commonness. This common property of man is attributed to a superhuman soul that always imparts it as a formula of wisdom through gradual unfolding. In the light of this wisdom the activity of man is regularised from time to time and the result is the order of the disciplined souls who are later venerated and worshipped through legend as the primitive instructors of mankind. The wisdom that is propagated by such people to their followers includes certain allegories, conversation and dramatic representation. This is because of the abstract nature of the subject, and the conveyance of the

communion of the subject require an oral tradition and an amount of magnetic charge that is produced by the trained will and soul-force of the people who communicated. Later the whole course is formulated into the respective ritualistic formulae which were initiated first in the forests and caves. The wisdom consisted of the splendour of the sun and the moon, light and darkness, life and death and such phenomena that formed the splendours that filled the space under " the canopy of heavens ". The terms " Brahma Vidya, mystery, Kabala " etc. mean the same thing and that is, the oral tradition from man to man. The main object of study and teaching was about man himself. Man found his role in the creation as something significant and this concept of his role amidst the other living beings originated the idea of the drama or the mystery play into which man formulated his whole content of wisdom. After certain time we find the stage of the enlightened people initiating others into the secrets of the mystery of life. Various secret cults were formed and people were admitted into the schools of the cults where they were trained to prepare their mind to expand into the mysteries of creation. Among the oldest of these cults we find the Vedic and the Egyptian traditions, the earliest known specimens to mankind. The Egyptian ritual of the temples of initiation is no doubt the earliest from which all the other subsequent cutls are developed. Leadbeater and some other authors of books about the rituals trace the origin of the Egyptian ritual back to the rituals of the followers of Manu in India.

The rituals of Egypt like those of the ancient India begin with steps of initiation that cover a period of the preliminary preparation of the candidate. After this initial period of purification follows in mystic communication of certain secrets of the creation in silence. "From mouth to ear and in a low tone" is the preliminary teaching for the preparation and through silence with the lips closed, the higher secrets are communicated. In the Vedic ritual also the role of Brahma is always silent though he instructs the other personnel of the ritual to conduct the whole proceedings through the power of his thought. The communication of the secrets included gestures, attitudes, grips and mental words (pass words). These are called "Mudras" in the Indian tradition. Just as an actor produces the required effect upon the mind of the audience through his gestures and action, the preceptor communicated the required effect into the personality of the disciple who is to be initiated. When man is roused by certain spectacular scenes into his emotional level, he is found to produce certain gestures automatically and these gestures are imitated by the ritualist (like the actor) to produce the emotions in a systematic way so that the emotions can be filtered and recollected in tranquillity. After this process of purification the major content of the mysteries of any nation contains the representative phenomena of the birth of the child (human soul) from the father (the parent source or god nature) through the aid of the mother (the role of nature in creation). Then followed the drama of the evolution of the universes. Then followed the mystery of death and

raising (rebirth). All the mysteries of Egypt contained the same theme. Moses went away from Egypt along with his fellowmen and established the same tradition of mysteries with some modifications. Through centuries and nations the same tradition is maintained in the mystery schools and we find the same type of initiations entertained by the priests and the rulers of the Greece. For example the rituals of Dionysus, Trophonious, Eleusis etc. contain the same import through various rituals of various levels. In course of time the teaching of the mystery schools included the wisdom of the stars and planets, chemistry, biology and a much misunderstood subject, alchemy. The science to master the elements and the departed souls was also practiced. The evolution of the present mankind gradually elevated the levels of rituals and initiations. A purely metaphysical and spiritualistic turn is gradually given by the Masters of all cults. Pythagorus gathered a number of disciples and renovated the nobler side of the mysteries initiating his followers into the geometrical and the numerical symbolism of the universe and man. The order is maintained in secrecy without a break from his time upto the present age through the aid of the various masters of wisdom trying to aid the evolution of man on this earth. One of such masters is Comte de St. Germain who initiated many disciples besides Cagliostro into the tradition of the same rituals under new names. About the divine light of the ritualistic initiations and the nature of the man initiated into such a light, St. Germain comments thus : "........then did I hear of the divinity of this temple. I cast my core upon

I avoid not only with those who are, but with those who were........I found it eminently delectable to know all without studying anything, to dispose off the treasures of the earth without the solicitations of monarchs, to rule the elements rather than men. Heaven made me liberal ; I have sufficient to satisfy my taste ; all that surround me is rich, loving, predestinated. To achieve such an end the master rennovated the ancient order of masonry, rejuvinated the order of the Rose Cross and the knights Templor and finally he established his new order of rituals which he termed the Holy Trinosophia. He had disciples belonging to the three ritualistic orders to achieve the same end of realisation. Through so many bodies this Master stands as a mystery figure still presiding over the various Holy Orders of rituals. The many ritualistic schools of the present day are deeply indebted to him.

Iu the meanwhile a separate order of temple rituals was established and followed by the ancient Jews till two thousand years ago. The origin of the order was traced to their previous prophet who was a pastoral Shepherd wandering in the fields playing his musical instruments and protecting sheep, cattle and his followers operatively and speculatively. He promised to come down to earth once again and he gave them the signs to show his return. The sign of the star appeared at Bethleham when the spiritual birth of a boy took place out of the life of a Jew in secrecy. The birth

of this spiritual child (which means the highest order of initiation into the role of a saviour) started the ritualistic order of giving a second birth to a disciple into the collective spiritual life of the Christ through soul contact with the aid of Mercy and Love. The order is maintained till today with god-speed though there are many imitations of the order in a lower religious level in the names of so many Christian churches warring against one another and some other churches which play politics in the name of the Saviour. The original order of Jesus is being secretly maintained in many mystery schools and this will be continued until the false churches disappear into the chaos and hatred created by themselves. Bigotry, conceit and a sense of separation stand as impediments created by the pseudo Christian Churches in the present time on the way of the working path of the Christ. Once again the original form of the ancient rituals and mysteries will be reestablished under the guidance of the present Masters of the Wisdom. Disciples are being trained at present to achieve the same end and within a period of the next fifty years to come the mystery schools will come into existence openly. Children education will also be ritualised and sanctified. The laborious process of teaching and memorising the non-essentials of the various subjects will be removed by the would be ritualists who play an active role in the political, economic and educational fields of the various nations. There will be stunning changes in the curriculum and syllabus of education. The method of soul-training through group contact will be established and the science of Teaching

through Impression will be introduced. A thorough ritualisation of the whole activity of man is not far off. Since the present wave of materialism and the wave of false religion are going to end in a war against one another, man will be once again left exposed to the age old methods of elevating himself through the ritualised values of his life. The gulf between science and spiritualism will be bridged when the aim and purpose of the modern civilisation will be fulfilled. The present Aquarian age which leads man into the direct commuuion with space and its invisible intelligences is aptly the age of such a fulfilment. The missing link between the nuclear phenomena and the space unbound will be filled up and this ends the age of war. Then it is time for the full play of the mysteries of the ancients which ritualised the whole activity of life in man.

Language and the Concepts of the Vedic Hymns

The language of any scripture is some what different from the language of any other book. A mystery surrounds the language, the description, the narratives and the composition of any scripture belonging to any race or nation. A scripture is the sum total of the subconscious activity of a race. It should be translated in terms of the known things on the conscious plane. Without such an attempt there is no use of a mere literary approach to a scripture like the Veda with the aid of grammar, phylology and dictionary. Grammar and phylology deal with man-made linguistic symbols, but a scripture is first composed into a subconscious language and then only it is iucorporated in terms of the man-made language. The Vedic seers distinguished between the worldly and the divine aspects of the language of the scriptures.

When taken in the literary aspect the Vedic mantrams contain but mere descriptions of the various emblems and symbols which denote something else. A true student of the esoteric schools finds certain clues (necessarily ritualistic) to the real unity that is underlying in the whole theme of the Vedas. This unity is called the Veda by the Seer. We find the term Veda to denote something different from the literary version of the Vedas and we find this in the very text itself. This

underlying unity which they called Veda is introduced as a grand compound emblem that exists in man himself. The import of the Vedic hymns is this unity and the intention is to drive the mind of man towards this unity. At first it is done in an objective manner when the reader tries to comprehend the import objectively. This attempt gives a stir to the inner substratum of the reader to receive the objective import as a reflection upon his mind's eye. Then the whole activity of the reader is sanctified and ritualised. It is rearranged and brought within the focus of the already existing unity in him.

It is not proper to expect any consistent meaning to the various vedic passages. This is because what we call the meaning of the passage is only one of the minor keys of realisation. No doubt we find some detached flashes of poetic and scientific descriptions that form the different concepts of the literary version. They also serve the purpose of unlocking the one emblem of unity that is underlying. The real import of the Vedic passages is but the response of the soul of the individual in its high rate of vibration, to a set of emblems of thoughts arranged into a story like sequence. Then there occurs the drama of the soul enacting the various roles of the emblem and experiencing the sequence. Thereby the soul enters into the import which is a plane of experience (unconditional) and which forms the totality of the Veda. The plane of experience aimed at, is the product of the chain actions of emotion, thought and feeling that are fused aud lost into the oneness of the individual with all. The cumulative effect

can be compared with that of a poem or more correctly a drama.

Any exoteric attempt at the explanation or tbe " meaning " of these passages and emblems on the mental plane is bound to be partial and defective because these emblems mean something eternal. Generally they are interpreted by the intelligent scholars in the light of the concepts that are common to that age. The field of application and interpretation depends upon the plane in which the consciousness of the scholar is playing. Generally the level of the scholarly mind represents the level of the day and this level of the day is determined and governed by the stage of evolution of that particular race of mankind. This is the reason why the sacred books of so many races and ages are interpreted in the light of various branches of knowledge in vogue at time. Some understand them as primitive prayers of the savages; some as the relics of the material sciences of the past; some as the highest abstractions of philosophy; some as the confounded and distorted documents of history or geography and still others as mere speculations. No matter in whatever plane the interpretation is made these passages live for ever from century to century and from language to language and at times from reilgion to religion under the direct guidance of the Masters of the Wisdom. Such books live as living forces to attract, induce and choose certain minds of all ages and these minds are gradually introduced into the higher order of evolution with the aid of the physical, intellectual and spiritual halls of initiation.

Now we can understand why the passages of Rig Veda do not present any unity of contents to a random reader who opens the book for himself without being initiated by any Master. Let him be a great scholar and it is not an excuse. Every Sukta of Rig Veda contains several passages which do not appear to have a connection between each other. The present grouping and indexing of these Suktas is also evidently arbitrary. The original order lies with the Masters of Initiation like Veda Vyasa, Sanat Kumara and Maitreya. A really careful study of the content that pervades the whole text is very difficult but highly interesting. Such a study proves that there is a grand unity running as an undercurrent through the descriptions, narrations and the prayers of the Book. We do not find this unity in the contents but we find it through the content. Such a study undoubtedly proves that :

a) The Veda is different from the Vedic text.

b) The present text of the vedas is a part of the original text which must be exist somewhere in the hands of somebody.

c) The purpose of the Vedic passages is not to make us understand any point or points relating to any branch of knowledge. The real purpose is to focus the personality of the reader upon a higher centre of self expression.

The above said purpose can be achieved by a gradual rearrangement of all his objective and

subjective centres. The process does not include mainly the reading, teaching or understanding though they form part of the process. The main conrse of the object includes an unfolding and an attainment. An approach to the Vedas is called "Adhyayana" which Sanskrit term means an approach for attainment.

This process of Adhyayana requires an altogether new method of approach. The method is qnite different from the known methods of teaching and learning. It has a different language and the alphabet of this language is quite new to the minds of the present age and as such requires to be familiarised. Number, shape, colour and sound form part of the alphabet. It is necessary to clarify that these four phenomena do not come under the class of man-made symbols. They exist as potentialities in space long before the appearance of man. They bear seed in man and sprout into the tree of human comprehension by the objective stimulation of their counterpart. To the mind of man they emerge as primary and secondary patterns of the universe. The individual mind receives them as reflections when it is purified by ritual and initiated into the order. The purificatory process stops the unnecessary activity of the human mind from superimposing the human reflections upon the above said universal patterns. The path of passive objectivity and active sujectivity is bestowed upon the human mind by purifying it through rituals. Then man realises the unity of the whole creation within himself and again around himself. The outline of his vehicle that has hitherto

divided the realms of subjectivity and objectivity will be understood as only an epitome of the outline of the vastness of one creation. Then the man experiences the unconditioned existence of the individual in a poise. This state is the state of liberation which is termed "Apurva", and "Swarga" in the Vedas, Mukthi in the Vedantha Philosophy and Nirvana by the Buddhistic followers of the path. The same thing is called the rising after death in the language of the later ritualists. It denotes freedom of self conditioning. Herein lies the purpose of the Veda.

The descriptions of the Rig Veda give us a thorough understanding of the manifestation of one universe into the light of objectivity from the inner light of subjectivity. The process of the ignition and pervasion of the Agni is described as two interdependent splendours of the Lord of the omnipresence. The ignition is symbolised by the emergence of the point and the pervasion as the circle around it. The point is described as being self willed (Swayambhu) in its emerging and merging. The circle is only relative to the existence of the centre and is called the encircling glow of its own objectivity (Paribhu). The first emblem of the circle with the central point is called Agni-Vishnu (ignition-pervasion). The emblem is said to have been composed of three counterparts : the centre, the circumference and the content in between. The content is geometrically the area of the circle in one plane and the volume of the

globe in all planes. Numerically speaking the centre is called the first or number one, the circumference is the zero from which the one emerges and into which it again merges. The content forms the secondary emanation of the numerical potency of the nine numbers. In the language of the Vedic hymn, these entities are called the three strides of Vishnu. The secondary geometrical properties of length, breadth and thickness depend upon the primary properties of the rotating globe. For the comprehension of the above said three-fold nature of the emblem, the next step is denoted by the shape of the circle with centre and an equilateral triangle within the circle. According to the explanation of the Aithereya Brahmana this emblem contains the key to the unity of Rig Veda. The import of this emblem is commented elaborately in the last portion of this Brahmana. That school of seers who solved and explained secrets between objectivity and subjectivity is called the Aithereya School. " Ithara " means " the other " in Sanskrit and the term Aithereya (the-other-ness of objectivity) is derived from it. Many of the names of the schools of thought in Sanskrit and the names of the seers to whom the authorship of the vedic formulae are attributed are not proper nouns as is supposed by some. These names are symbolic and they explain the import of the content. They serve as subheadings also to the content of the Mantram.

This emblem of an equilateral triangle within a circle is the emblem of the three lines that make up the Gayatri metre. The 24 syllables of the

Gayatri metre are divided into three lines of 8 syllables each as is previously explained. These three sides of the triangle are also described as the three utterances of the sacred word in three subjective worlds to bring forth the fourth state of the word in the objective form. In the activity of the objective universe this triangular emblem represents the three-fold flow of eternity into the three divisions of time (present, past and future) and the three-fold activity of the created entities in space (as the doer, the doing, and the done). Three sets of seven scales of sounds and three fires of seven lights (colonrs) each is said to emanate from the three sides of the triangle. Hence the third phase of this emblem is that each side of the triangle is divided into 7 equal parts, the total being 21 plus centre divided by 7 (which is the true value of Pye). In some mystery halls this ritual is enacted by three people coming together and uttering the three parts of the sacred word as one. The same is the import of the three Hebrew syllables standing on the circumference of the glory of the Lord that encircles the fire place in some modern rituals.

The next emblem is the Cross and the Square within the circle. This is called the four-faced deity Brahma who is described in the puranas and who is said to have uttered the sacred word or the name of God in four syllables. The four points of the Cross represent the four states of the utterance of the word. It is uttered forth as the four cardinal points of the day. The Kabalists call this the sacred Tetragram. The other

emblems and the solid figures that come out of the emblems are well described previously. The ritualistic emblems and the instructions when taken in their essential nature will be in the following manner :

The first set : Meditate upon a circle with a central point; the circle rotates; a radius is formed; the diameter is formed horizontally. This marks the East and the West with the centre as our Earth. The upper half of the circle signifies the night (in the Kabala the upper half is the angelic face and the lower half is the diabolical face of the rotating deity). Another diameter is drawn crossing the first diameter and causing four right angles around the centre. Join the four corners of the cross. You get the square. Meditate upon this figure in white line on a black background.

The second set : Place the above said figure horizontally on the altar. Through the centre of the cross pass another vertical line perpendicularly. The cross becomes the three dimensional cross. This subtends twelve right angles around the centre. Six are the arms of figure thus formed. Construct this figure with the aid of three rods, each of twelve inches length. Let the three rods be of three different colours - white, black and red. Construct a globe circumscribing this three dimensional figure. Join the four corners of the square with the two ends of the vertical column You get the double pyramid, a solid figure having eight faces and each face describing an equilateral triangle. This whole figure is concealed in a globe.

The third set : Take six pyramids and arrange them so that all of them stand with their apexes touching one another at a point. The cube is constructed. Imagine a globe within the cube and the cube within a globe. This figure contains all the previous measurements of the above three sets. This traces the invisible forces working in space to bring out the whole creation from subjectivity to objectivity.

The fourth set : Construct a brick with the length, breadth and thickness having four, three and two inches respectively. Place the brick upon the cube. Erect the fire place upon the brick. This will be the altar upon which the sacred book containing the word of God is placed.

The fifth set : Draw three radii within the circle so that they divide the circle into three equal areas. Join the three points and you get the equilateral triangle within the circle. The three sides of the triangle represent the following aspects :

a) Length, breadth, thickness.
b) Past, present, future.
c) First, second, third persons,
d) Subject, verb, object
e) Emerging, equilibrium, merging.
f) Activity, poise, rest.

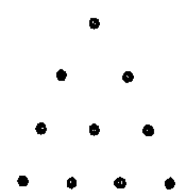
The three fold nature of the above figure is called :

a) Bhu, Bhuvar, Suvar.
b) A, U, M.

Numerically the square is represented by four: the triangle by three; the diamter by two; the circle by zero. Meditate upon the compound number thus formed, 4320. These numbers come out of the zero (circle) and go into the zero in the same order of succession. The centre of the circle is numerically one. It cannot be geometrically or numerically divided into two. Every circle has got only one centre. All lines in the circle start from the centre and diverge. Yet the centre cannot be disturbed. It can never be erased, as long as the circle exists.

The sixth set: In the compound number given above, replace the value of the circle (zero) by the value of the centre (one). You get the compound number 4321. Arrange them in a geometrical pattern in the following manner. You get an equilateral triangle containing 10 points. Trace them in blue spots on a white background of a circle within the black background of the square. This figure represents a deity with many names in many cults: Padmapani, Dattatreya, Kumara and the Avatar who is to come. The ten points in the figure are called the ten digits of the Cosmic Person in the Vedas: The ten Avatars in the Puranas. They are enacted as the activity of the ten months in the embryonic development of man. This figure is also an emblem representing the scales of time. The one point at the apex represents Kali Yuga; the next row of two points represents Dwapara Yuga; the next row of three points represents Treta Yuga and the fourth row of four points represents Krutha Yuga. The stories of the various

world scripture dealing with these periods of time and the above said names of the deities reveal the whole set of secrets pertaining to this emblem.



We find an elaborate explanation of many of the above mentioned emblems and symbols in the *Secret Doctrine.* For example the emerging of the point and the arrangement of the numerical potencies in the form of the geometrical representation as the point and the triangle with 10 points is very clearly explained in that Book. For example Page No. 187 in the fifth Volume of the *Secret Doctrine*. (Adayar edition) we find

> "The creation (the evolved Universe) is the garment of that which has no name, the garment woven from the deities own substance... ....between that which is Ain or "Nothing" and the Heavenly Man, there is an Impersonal First Cause, however, of which it is said:

Before It gave any shape to this world, before It produced any form, It was alone, without form or similitude to anything else. Who, then, can compreheud It, how was It before the creation, since It was formless? Hence it is forbidden to represent It by any form, similitude, or even by Its sacred name, by a single letter or a single point."

These sentences are extracts taken from the Kabalistic book Zohar.

Again the glory of the triangle with ten points is given as the traditional allegory and its meaning divulged in pages 420 and 421 of the same book in the following manner :

"........Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe. Numbers and harmonious proportions guide the first differentiation of homogeneous substance into heterogeneous elements ; and the number and numbers set limits to the formative hand of nature.

Know the corresponding numbers of the fundamental principle of every element and its sub-elements, learn their interaction and behaviour on the occult side of manifesting nature, and the law of correspondences will lead you to the discovery of the greatest mystery of macrocosmical life.

But to arrive at the macrocosmical, you must begin by the microcosmical, i. e. you must study Man, the microcosm........in this case, as physical science does-inductively, proceeding from particulars to universals. At the same time, however, since a keynote is required to analyse and comprehend any combination of differentiations of sound, we must never lose sight of the Platonic method, which starts with one general view of all and descends from the universal to the individual............

...........The mystic sentence, OM MANIPADME HUM, when rightly understood,...........contains a reference to this indissoluble union between man and the universe rendered in seven different ways and having the capability of seven different applications to as many planes of thought and action. From whatever aspect we examine it, it means: "I am that I am"; "I am in thee and thou are in Me". In this conjunction and close union the good and pure man becomes a god...........

...........The supreme Buddha, or Amitabha, they say, at the hour of creation of man, caused a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padma Pani Bodhisattwa. Then the Deity allowed to stream forth from his left eye a blue ray of light, which, becoming incarnate in the two virgins Dolma, acquired the power to enlighten the minds of the living beings ....Then Padmapani, vowed never to cease working until he had made humanity feel his presence in itself and had thus saved it from the misery of rebirth. He vowed to perform the feet before the end of the Kalpa, adding that, in case of failure, he wished that his head should split into numberless fragments. The Kalpa closed; but Humanity felt him not within its cold, evil heart. Then Padmapani's head split and was shattered into a thousand fragments. Moved with compassion, the Deity reformed the pieces into ten heads, three white, and seven of various colours. And since that day man has become a perfect number, or Ten."

The three white heads are denoted by the three outermost points of the triangle and the remaining seven represent the spectroscopy of the whole universe, passing through man into objectivity as his own vision. H. P. B. further explains: "In this allegory the potency of sound, colour and number is so ingeniously introduced as to veil the real esoteric meaning......... It is pregnant with spiritual and divine, physical and magical meaning. From Amitabha—no colour, all the white glory—are born of the seven differentiated colours of the prism. These each emit a corresponding sound, forming the 7 of the musical scales. As geometry........is specially related to architecture and also (proceeding to cosmogony, so the ten jods of the Pythagorean Tetrad; or Tetraktys, being made to symbolise the macrocosm........

After comprehending the full significance of the above quoted passage which is highly esoteric and ritualistic, one can know the full import of the statement in the Man Sacrifice that "he multiplied by ten digits." The Cosmic Man is said to have multiplied himself by tens (into ten, hundred, thousand etc. which are but the repetitions of number 1 or the first cause in the decimal scale).

All the symbols and emblems that are described above and that are to be used in the present and future rituals find their elaborate explanation throughout the Secret Doctrine of H. P. B. We find explanations of the triangle, the cross, the square, the cube etc. In page 189 of the same book it is said:

..........One is the Spirit of the living God...........who liveth for ever. Voice, Spirit, (of the Spirit) and Word. This is the Holy Spirit.

...........And the Quarternary. From this Cube emanates the whole Cosmos , says the Secret Doctrine : it is called to lie. The mystic Cube in which rests the Creative Idea the manifesting Mantra (or articulate speech—watch) and the Holy Purusha (both radiations of prima materia) exists in the Eternity in the Divine Substance in their latent state—during Pralaya."

For further explanations the reader is requested to read the concerned passages in the *Secret Doctrine* or their originals which form the commentaries some of which are in Sanskrit and some are remaining still in the Sacrodotal Language, Senzar.

The Future of the Rituals

The present set up of humanity is in a real need of a ritualistic training. The play of mind has gained a tremendous momentum and has assumed thousands of applications upon the day to day problems of man. In fact, the problems are created by the speedy haphazard activity of the mind of the present day mankind. The evolution of man on the mental and intellectual planes has reached the required area of expansion and even more. Hence the restlessness of the present day mankind trying to solve the self imposed problems. War on a colossal scale is an expression of such a stage in evolution. After two grand world wars the whole humanity is found enmeshed within the ever expanding net work of iudividual war on the mental plane. Such a war has already set in and the results are gradually making their appearance. The break up of races and nations into small political units and the break up of the institution of family in a local scale denote the same thing, the unrest, the war and the rushing of man for something which he cannot visualise through his mind and intellect. The political, religious, scientific, social and economic splendours created by man have grown to unveil the myth, and man the creator of these splendours is being crushed under the very splendours. Now it is time that he wants a solution which means th-

ɜrging of a new faculty in man. The analysing ces and the unifying forces are at the beck and l of man today but the synthesising and creative ces that are in him are concealed from his n comprehension. They still live in him to be iscovered as the word lost to be regained.

The Masters of the Wisdom and their followers ow the solution since they are living it as their y life. The secret of liberation, the experience the elixir of life which is the unconditioned ss of man, the wealth of no wants still stand the beacon-star of the goal of life to the followers the Masters who live in peace amidst the self ɔated struggle and panic of the humanity at large. ιey feel it their duty to open the gates of the th of nature for man to approach the God thin himself. They want to recruit as many ɜmbers of the human society as possible but the itiation fee is too heavy for the common man pay easily. He has to earn his daily wages r many days and save it to pay the gate fee tread the path. This fee is the self proposed bmission of man to the working of nature. ıe path of least resistence, a passive dynamism wards the mundane world and an active ıbmission to the spiritual Hierarchy to open the ιtes and bring the student into a direct group ɔntact with one of the concerned persons. Then ɪ actively confused man becomes a passively ɔntained disciple. Since the initiation fee is so ɜavy, the admission into the mystery schools in its real sense) is too slow and laborious. Yet ature gives the required urge to the true inner

nature of man to retrace the path of the wheel, to enter into the promised land which belonged to his forefathers and to enjoy the fruits of his own labour. It is not far off when man leaves greatness and runs for goodness; ceases to conquer and begins to unfold; and feels the brilliant skeleton of his intelligence with the potent flesh and blood of love. The ritualists who have reached the stage of Grand Masters of their own lodges will transmit the magnetism of their cumulative group soul into the wider world. Ritualistic school will be multiplied in number. Literary art contributes more and more to the form and structure of advanced types of drama than anything else. The power that is activised by money in the present day will be harnessed by some ritualistic personae of very high financial stature, when big financiers on the international scale work for the economic integration of the whole mankind. Some of these followers of the Masters are being reincarnated as the future scientists, artists, philosophers and financiers. All these creations of man will be once again rearranged and dramatised into a well planned story of the civilization to come. Of course much of the present day evil should be faced by these thankless workers and it should be neutralised by the power of their goodwill. They have to face trial, tribulation, persecution and at times murder but they know and they remember that it is all a part of the drama. The fuel for the flame of spiritual light they permeate through them is the spiritual charge produced by the so many regular weekly, monthly and annual rituals conducted by the so many followers during their gatherings in

the temples of initiation. As their work gains some prominence, there will be an astonishing stir in the astral substance around the whole earth. In the light of this changed vibration of the astral matter it becomes impossible for the common man to amass wealth, material or spiritual benefits. All the spiritual practices on the individual scale will contribute only to the cosmic benefit so that the immediate occult phenomena and the advantage gradually fade away from the average followers of occultism. Cosmic Kundalini is awakened whenever individual Kundalini is invoked. The less one thinks of oneself, the more healthy one is. The span of man will be increased by a decrease in the quantity of the daily food. Such are the effects of the changed rate of vibration in the astral matter of this earth. This change is a necessity in the evolution of the present man and is implemented by nature through the Masters and followers who co-operate with the Great Plan. Gradually every man feels the inner union as an urge of necessity. The urge increases until he is forced to co-operate his mind with the inner plan. At first this co-operation takes place in the name of a membership into a political party, a social organisation, a philanthrophic society or a religious order. He works in co-operation with the so many activities and gradually trains himself to accommodate with the subtler forces of his neighbour. This leads to the level of soul-contact and by that time he will be entering the gateways of initiation even without his own knowledge. The presence of his spiritual associates will be felt by him in the shape of fine impersonal thoughts of a unifying and glorifying

nature in which the individual finds peace and happiness for the first time. He gradually grows selfconscious of the peace and sends his mind in that direction. Now by this time he is already one with the plan. Beyond this there is not much to be revealed openly through a book at the present stage.

The content of some rituals will be composed in the form of literary Dramas of a mystic nature and they will be enacted publicly in the theatres. Such literary compositions of the dramatic form are already in vogue though the scholars and the people do not exactly know what to do with them. The minds of certain modern poets will be stimulated into the ritualistic line of thought and they will obey the instinct to produce such dramas. A beginning is already made through the two celebrated American playwriters, Maxwell Anderson and Thornton Wilder. Maxwell composed the semi-religious and semi-ethical mystery play, a Journey to Jerusalem. This contains the contemporary human mind in terms of the Biblical Story. Wilder has more successfully produced two dramas of the type of the ancient mysteries. The two plays "Our Town" and "The Skin of our Teeth" contain exactly the same theme as that of the mystery Dramas of the ritualistic temples of initiation. For example, the main content of the play "Our Town" forms the splendour of the whole day from dawn via noon and sunset. The beginning of the day is declared as practically the ending of the previous day and the end of the drama records the beginnings of the next. The

character of the Stage Manager corresponds with the character of the immediate Pastmaster of some rituals. He announces the events of the play from time to time in the form of broken conversations. The dawn of the globe and the opening of the day into the detail of the mundane aspect of a village in America is a peculiar attempt to mingle the daily life of man with the ritualistic plan of creation. The birth of the twins, the death of certain persons, a marriage and the daily life of a set of people are all symbolic and the significance should be studied in between the lines with the aid of the ritualistic keys. Time sense is transcended in this drama. The first act begins at dawn and runs to noon. The second act begins after noon and runs to midnight. The third act links the night with the next dawn, the periodical beginning of things. The hours of the night are compared with the subconscious nature of man wherein lie concealed the minds and work of the great thinkers of the past. "9'0 Clock, Spinoza; 10'0 clock Plato; 11'0 clock Aristotle; 12'0 clock Bible" is an examlpe. At the time of the sunset there is an order that all the documents should be burnt up except the Holy Bible and the works of Shakespeare. These two dramas made their way into the outward world as the first set of the mystery plays that are openly thrown to pnblic in the modern age. The missing links and the necessary explanations that are required for a slow and proper understanding of the nature of these mysteries will be made possible by the leisurely descriptions that are given in the form of some spiritual fiction. For this purpose

some novels will be written by certain induced minds of a Master or a disciple himself directly. Readers of the most materialistic levels will be allured and attracted by the sense of mystery and wonder that surround such plots. They read these books only as imaginary stories, positively disbelieving the truth of the existence of such a line. The impressions that are made upon their mind will work through their subconscious nature and bring the recollection of the past associations of these souls (many of them are necessarily Atlanteans) and prepare the path either in this life or the next. Thus there is a conscious well planned scheme on the line of literature and fine arts. The language and similies of poetry are also undergoing peculiar changes leaving the non-essential and leading the readers to the intuitive realms through cryptic writings using archetypal similies. Snch a change is predicted by Sri Aurobindo about the future of the poetry. A successful example of such poetic composition can be found in the grand cryptic poem, *The Wasteland* by T. S. Elliot. We will gradually witness the enacting of the ritualistic dramas in open theatres when the aspired benefit is conferred as the part of the aesthetic appreciation and the emotional alchemy of the audiences.

The Content and Form of the Future Rituals

The externalisation of the Hierarchy includes the renovation of the ancient rituals as an important item. This is much discussed in the book "The Externalisation of the Hierarchy" written by A. A. B. The Masters and the disciples who have undertaken the activity of the second and seventh rays of initiation will work for this renovation especially. Various schools of initiation will be founded under different names having different orders of rituals, the content being the same. There will be a definite attempt to transcend the differences of the so many outward religions which formed the non-essential part of the spiritualistic path. Such differences are bound to crop up through centuries from time to time due to the differentiation of the work of the Masters. Many of the ritualistic orders remained above religion from times immemorial though they are temporarily modified by the various exoteric religious missionaries and their political effects. The rituals of the medieval ages and the present age are partly coloured by the local religious influences and partly remain original in their nature. The inner content of the rituals which forms the theme of the life of man as a drama remained the same and the names of characters changed according to the local religious

nomenclature. The leading rituals of the future age exist as spiritual dramas above religion and form a meeting place of the religion, philosophy and science of man. Hence there will be a wider scope for the people of many walks of life to be initiated into the orders. In the light of the above study one can easily visualise the set of rituals used in future. The scheme will be as follows :

(1) The initiation ritual.

(2) The Theme of the Birth of the Father as Son through the Mother.

(3) The Journey of the Soul.

(4) The Story of Death and Rebirth.

(5) Zodiacal and Planetary Dramas.

(6) The "Day" of Creation.

(7) The Allegories of Number and Form.

The first set of initiation rituals contains three mysteries of oral tradition. The first deals with the training and harnessing of the intellectual and emotional powers of man and man gaining mastery over them. The theory of analogy and the law of correspondences will be revealed to the student in a new light. The student is made to find his place in the universe and the ultimate fitness of things.

The mystery of the father and son deals with the holy trinity and the Brahma-Saraswati mystery of the Vedic and Puranic lore. The causeless cause, its glory and the consciousness that exists in the

glory are respectively represented by the father, the mother and the son concepts, The secret of creation before it is reflected upon mind and matter as the secret of reproduction will be inculcated in all details. The first stage of seerhood is thereby conferred upon the student and he begins to grow and permeate into his objective presence through his consciousness until he meets the consciousness of the spiritual sun (this becomes the subplot of the son going out into the wider world in quest of his father).

The Journey of the Soul contains the essentials of the theme of the Mahabharata and the Bible. The Exodus of the sons of Israel in quest of the Promised Land and the Journey of the five sons of Pandu in quest of their lost kingdom are synthesised to form a grand mystery play. Climbing up the hills, conducting pilgrimages and undertaking sea voyage in the arc with the aid of the great fish and undertaking air travel on the face of the Sun after assuming the form of the eagle taking up the serpents will all be enacted in an organised way.

All the sublime aspects of the various stories of the dying Gods will be edited and rearranged into a drama. This contains the story of Savitri and Satyavan and the story of the crucifixion and raising. Portions of the rituals from the Book of the Dead and the stories of Isis and Osiris will be synthesised. This ritual serves as a sacrament to give a second birth (spiritual birth) which is above death to the student.

Here also the drama of the day is introduced and the whole play had the background of the rotating wheel and the planetary angels coming and going partaking the chorus and the circle dance. The stories of various Prajapathis (Patriarchs) form part of the Drama. There will be twelve zodiacal rituals conducted during the twelve months of the year and each having a different theme. Of course all the themes are now found as descriptions and episodes in the Mahabharata and the Book of Revelation of the St. John and St. Mark Gospel of the New Testament.

The day of creation is a profound allegory dealing with the journey of man along the wheel of life from one birth to the next. All the divisions of the day (the 24 inch scale, the four divisions of six hours each etc) are found in a dramatised form. The whole set up is now found in the opening chapters of the Mahabharata wherein the life of a man is allegorised into the story of a disciple.